JOHN BULL.

"FOR GOD, THE SOVEREIGN, AND THE PEOPLE!"

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LYCEUM THEATRE.

To Day, at 2, KING HENRY THE EIGHTH. Mr. Irving; Miss Ellen Terry; Messrs. Terriss, Stirling, Howe, Bishop, Hague, Tyars, Farquhar, Beaumont, Haviland, G. Craig, Bond, Harvey, Lacy, Johnson, Archer, and Forbes-Robertson; Misses Vanbrugh, Le Thiere, Mrs. Pauncefort, &c.

HAYMARKET THEATRE.

To-day, at 2, HAMLET. Hamlet, Mr. Tree: Ophelia, Mrs. Tree. Messrs. Fernandez, Kemble, Fred Terry, Macklin, Arthur Dacre, George Barrett, and Allan; Miss Ivanova and Miss Rose Leclercq.
This Evening, at 8.45, PERIL. Mr. Tree, Miss Julia Neilson, Mr. Kemble, Mr. Fred Terry, Mr. Macklin, Mr. Allan, Miss Claire Ivanova, Miss Lizzie Webster, and Miss Rose Leclercq. Preceded, at 8.10, by THE WAIF. Mrs. Tree and Miss Maud Milton.

ADELPHI THEATRE.

This Evening at 8, THE WHITE ROSE. Mr. Leonard Boyne. Mr. Charles Cartwright, Messrs. J. D. Beveridge, Lionel Rignold, Charles Dalton, Charles Collette, Fuller Mellish, Matthew Brodie, George Cockburn, Howard Russell, A. Leigh, W. Northcote, &c.; Miss Evelyn Millard, Mrs. Patrick Campbell, Miss Clara Jecks, &c.

GAIETY THEATRE.

This Evening, at 8.30, CINDER-ELLEN UP TOO LATE. Miss K. James and Mr. Fred Leslie. At 7.40, QUEER STREET

CRITERION THEATRE.

This Evening, at 8.45, THE FRINGE OF SOCIETY. Mr. Charles Wyndham, Mr. F. Atheley, Miss Mary Moore, Miss Carlotta Addison and Mrs. Langtry. Preceded, at 8.15, by TWO YOUNG WIVES.

PRINCE OF WALES' THEATRE.

This Evening, at 8.15, BLUE-EYED SUSAN. Miss Nellie Stewart, and Phyllis Broughton; Mr Arthur Roberts and Mr. Chauncey Olcott. At 7.45, DONNA LUIZA.

TOOLE'S THEATRE.

This Evening, at 8.45, WALKER, LONDON. Mr. J. L. Toole and Miss Mary Brough. At 7.45, DAISY'S ESCAPE. Mr. J. Billington and Miss Poole.

ST. JAMES'S THEATRE.

This Evening, at 8.15, MIDSUMMER DAY; at 9, LADY WINDERMERE'S FAN. Mr. George Alexander and Mr. Mutcombe Gould; Miss Fanny Coleman and Miss Marion Terry.

SAVOY THEATRE.

his Evening, at 8.30, THE VICAR OF BRAY. Mr. Barrington and Miss E. Brandram. At 8, CAPTAIN BILLY.

COURT THEATRE.

This Evening, at 8.30, THE NEW SUB. At 9.15, ROSENCRANTZ AND GUILDENSTERN. At 10, A PANTOMIME REHEARSAL. Messrs. Thomas, Elliot, Brancombe, Bertram, Weedon Grossmith, &c. Misses G. Kingston, Terriss and D. Moore, &c.

OPERA COMIQUE.

To-day, at 2.30, LA MEGERE APPRIVOISEE. This Evening at 8.30, LE GENDRE DE M. POIRIER.

SHAFTESBURY THEATRE.

This Evening, at 9, HERO AND LEANDER. Mrs. Brown Potter and Mr. Kyrle Bellew; Mesdames Edith Chester, Nellie Murray, &c.; Messrs. Yorke Stephens, Lewis Waller, E. Giradot, &c. At 8.30, A PLAY IN LITTLE. Miss A. Dairolles; Messrs. Ian Robertson, F. Cunningham, &c.

LYRIC THEATRE.

This Evening, at 8.30, THE MOUNTEBANKS. Misses Geraldine Ulmar, Alda Jenoure, Eva Moore, J. Moore, and Lucille Saunders; Messrs. Lionel Brough, Frank Wyatt, J. Robertson, F. Cook, A. Playfair, C. Gilbert, Forteous, and Harry Monkhouse. At 7.40, THE SENTRY.

GARRICK THEATRE.

This Evening, at 8.45, A FOOL'S PARADISE. Mr. John Hare. Messrs. F. Kerr, H. B. Irving, Atwood, Brereton; Mesdames Nethersole, Ferrar, Blakiston, and Kate Rorke. At 7.55, MY DAUGHTER.

TERRY'S THEATRE

This Evening, at 8.45, THE MAGISTRATE. Messrs Edward Terry, Mackintosh, Henry V. Esmond, Brabourne, &c.; Mesdames Fanny Brough, A. Hill, A. Maitland, and E. Matthews. At 8.15, Musical Sketch by Miss N. Gauthony.

AVENUE THEATRE.

This Evening at 8.30, A DOLL'S HOUSE. Miss Jane Achurch.

COMEDY THEATRE.

This Evening, at 8.30, A BURIED TALENT. Followed by THE POST AND THE PUPPETS. Messrs. C. H. Hawtrey, C. Brookfield, Eric Lewis, W. Wyes, E. Cosham, J. Nelson; Misses Vane Featherston, Cynthia Brooke, L. Ruggles, and Lottie Venne.

STRAND THEATRE.

This Evening, at 8.30, NIOBE (ALL SMILES). Messrs. Harry Paulton, Forbes Dawson, Herbert Ross, George Hawtrey, A. C. Mackenzie; Misses Beatrice Lamb, Isabel Ellissen, Venie Bennet, Eleanor May, G. Esmond, L. Goldsmith, and C. Zerbini. At 8, NO CREDIT. Misses Esmond, Bennett; Mr. Hawtrey, &c.

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N.B.—Lord Chancellor Selborne, Lord Justice James, and Lord Justice Mellish decided in favour of FREEMAN'S ORIGINAL CHLORODYNE, and against Brown and Davenport, compelling them to pay all costs in the suit.—See TIMES of July 24, 1872.

JOHN BULL.

LONDON, JUNE 4.

MR. GLADSTONE ON THE STUMP.

The electioneering campaign has now been formally opened, and naturally enough Mr. GLADSTONE is the first to take the field. It is of the utmost importance for the success of the Radical party at the General Election that the preponderance of the Tories in the London constituencies should be overthrown. If London can be won over to the Radical cause it is tolerably certain that Mr. GLADSTONE will ensure a triumph at the forthcoming appeal to the nation. Consequently, Mr. GLADSTONE, who has never before displayed the slightest interest in metropolitan politics, makes his first appearance on a London platform, and discusses what it is the fashion amongst his followers to term the London programme. The London programme consists, in effect, of plans and proposals for the most part suggested by a small but active clique of avowed Socialists. It is, of course, interesting to see what Mr. GLADSTONE has to say on behalf of principles that he has only commenced to advocate at the close of a long life, and that he notoriously only countenances now with a view to winning votes.

In addressing the members of the London Liberal and Radical Union in Farringdon-street on Tuesday, Mr. GLADSTONE cursorily referred to the famous Newcastle programme, which is the most recent declaration of faith on the part of modern Radicalism. He simply pledged himself once more on behalf of short Parliaments, the adjustment of taxation, the reform of the liquor laws, disestablishment in Scotland and Wales, the "great subject of registration," and one man one vote. He then passed to the questions which more immediately concern Londoners. He dilated on the cruel case of London that for long years had been left without the blessings of local government. He was eloquent on the horrors of the fact that "such an aggregation of individuals, such an accumulation of wealth and capital and influence as has never been seen in the history of the wide world has been allowed to progress for more than half a century, leaving the greatest city in the world destitute of those elementary means of self-government which are the necessity and are also the privilege of the smallest city in the world." It is, of course, absolutely untrue that London has been without self-government. What is true is that a sensible and business-like body, such as the Metropolitan Board of Works proved itself during the great part of its career, has been abolished to make room for an ignorant and incompetent council, practically chosen by the dregs of the community. Certainly the aggregation of wealth, influence, and capital in London found little to complain of in the old state of affairs, and has everything to object to under the new *régime*. But if local government in London was so utterly bad, the blame for its continued existence entirely rests on those Liberal Governments which have been in power for the greater part of the last half century, and on Mr. GLADSTONE himself, who has been responsible for the policy of the Liberal party during a great part of that period. Mr. GLADSTONE, however, now professes himself satisfied with that great achievement of Lord SALISBURY'S Government, the foundation of the London County Council, and he has certainly every reason to be contented. It only remains for the Radical party to complete the good work that has been begun. In the first place the anomalous existence of the City Corporation must be terminated. The Lord Mayor of London must be abolished, and in his place the Chairman of the County Council must rule, whilst, what his Radical audience doubtless looked upon as much more important, the resources of the great City guilds and corporations must be confiscated for the benefit of "at least the entire people of this metropolis." It is quite clear to Mr. GLADSTONE that the people of London can never properly appreciate all the benefits of local self-government until the powers of the County Council are enlarged. Mr. GLADSTONE unkindly, but with absolute accuracy, points out that very few years have elapsed since it was the universal cry of the Tories that it would be madness to unite all London in one municipality, and that such a scheme was full of revolutionary dangers. But the principle has now been admitted by Lord SALISBURY'S Government, and Mr. GLADSTONE is of opinion that the old apprehensions that mischief would arise from the power of the metropolitan municipality are idle and worthless superstitions. Ordinary Londoners hold that three or four years' experience of Mr. RITCHIE'S frankly democratic institutions jutify to the utmost the worst anticipations. Mr. GLADSTONE is, however, so favourably impressed with the present constitution of the London County Council, and the use it has made of its authority, that he purposes to endow it with the full powers for which it clamours; to use his own words, "full powers in the face of the Legislature, full powers to promote Bills, full powers to oppose Bills, full powers in the government of the region under its control, powers over water, powers over open spaces, powers over tramways, powers over markets." Besides this, Mr. GLADSTONE is prepared to give the County Council—Mr. JOHN BURNS and his friends, that is—the control of the police. When these powers are granted the ratepayers of London will certainly be in a position to appreciate all the advantages of the new methods of local self-government.

Not less important than Mr. GLADSTONE'S declarations on the subject of the government of London were his statements on the question of the franchise. Lamenting the fact that many Londoners were still without a vote, whilst others were in the luxurious enjoyment of plural votes, Mr. GLADSTONE brought forward some facts and figures, which were intended to show the necessity for a new Reform Bill. What he is apparently anxious for is manhood suffrage, though he shrinks at present from saying so directly. Direct statements are never favourably regarded by Mr. GLADSTONE, and so he restricts himself to urging the abolition of those restrictions and qualifications that at present interfere with the universal exercise of the privilege of voting at Parliamentary elections. Mr. GLADSTONE is greatly concerned that in some of the East-end constituencies there is only a small proportion of voters to a large population. He thinks that this arises from the difficulty that lodgers experience in getting placed upon the register. It really arises from the nomadic character of the people who reside there and their unsettled ways of life. Whether it is desirable that what Mr. BRIGHT termed the residuum should be enfranchised is doubtless a question of opinion. Conservatives will agree with Mr. BRIGHT rather than with the present Radical leaders. It is neither equitable nor expedient that the tramp should have precisely the same voice in the government of the country as the merchant or the manufacturer, on whose enterprise the prosperity of the State rests.

That Mr. GLADSTONE would echo the ignorant Radical cry for the taxation of ground-rents was to be expected. But it was, perhaps, not to be expected that he would indulge in the absolute misstatement that the ground values of London have always been exempted from taxation. Mr. GLADSTONE must know that a house in the City of London is assessed at some ten times the value of a similar house in the suburbs, simply because land in the City is worth some ten times as much as land elsewhere. Of course Mr. GLADSTONE may maintain that those who have invested their property in ground-rents shall be subjected to an exceptional tax from which owners of other property, consols for instance, are freed, but he will find it difficult to convince impartial people of the justice of his contentions. That Mr. GLADSTONE should thus pander to the crudest forms of ignorance and lend the weight of his reputation to fallacies that have only recently been laboriously refuted by a Committee of the House of Commons appointed by his own government will not occasion surprise, but will still induce regret.

Even with regard to the labour question and the extreme demands of the labour party, Mr. GLADSTONE had on this occasion smooth things to say. He has swiftly repented of the rebuff that he administered to the deputation of agitators who desired to interview him on the subject of the Eight Hours Day. And in view of the coming elections he enunciated abundant philanthropic platitudes on the claims of labour and the advantage of conciliating them. Mr. GLADSTONE'S vague eloquence and his meaningless rhetoric will, however, scarcely content the sturdy Socialists, with whose cause he apparently is ready to identify himself. But it is quite clear that, if electioneering exigencies render it necessary, there are no extreme demands of anarchical politics which he will not be ready to pledge himself to. He does not, at least, intend to allow Lord SALISBURY to outbid him.

THE GENERAL ELECTION.

The present Parliament, after an eventful existence of precisely six years, will come to an end in the last week of the present month. What the result of the General Election will be is, for the time, the engrossing consideration with all politicians. All the indications certainly serve to show that the appeal to the constituencies will be answered by a majority in favour of Mr. GLADSTONE. Until within the last month or so no one in the confidence of the managers of parties, and no one with ordinary opportunities for calculating the drift of political forces, had any doubts on the subject. It was generally acknowledged that the Unionist party were doomed to defeat, and the only question was how large the Radical majority would be. But within the last few weeks there has been a curious change of feeling apparent. There has been a renewal of confidence in the Unionist camp, and there is no longer the same buoyant assurance of victory on the part of the Radical leaders. There is nothing, however, that obviously warrants the changed spirit with which the battle at the polls is looked forward to. The success at North Hackney has done much to revive the hopes of the Unionists, but there was little in that victory to justify any favourable forecast of the struggle upon which the country will shortly enter.

A careful survey of the conditions under which the General Election will be fought out, and the consideration of the general results of recent bye-elections only serve at the present time to confirm the impression of a Radical victory, which for the last two or three years the shrewdest observers have confidently anticipated. It is notorious that the Unionist success in 1886 was in great measure due to the abstentions of Radical voters from the poll. There is no room for doubt that this year it will be found that most of the Radical voters have returned to their allegiance to Mr. GLADSTONE, and that many Liberals who six years ago voted for Unionist candidates have in the interval rejoined the Radical ranks. This is an electoral fact that comes out in any analysis of the voting in recent elections, and if any confirmation were required beyond the obvious teaching of figures it would be found in the information that can be gleaned from any one conversant with the present electorate. On the other side, it has been equally made clear from election returns that there is a considerable falling off in the numbers of the Tory rank and

file. That this should be the case is precisely what would be anticipated by any one acquainted with the discontent that prevails amongst the most active and influential of Lord Salisbury's followers. There was probably never a Government that has shown such absolute contempt for the principles and convictions of its supporters, and has displayed a blinder indifference to its own political interests. It has done all that was possible to alienate the strongest and staunchest bodies of its friends. It was obviously thought that at the polls, however bitter the feeling may be against the Government which carries out Mr. Chamberlain's policy, Conservative voters would prefer anything to the return of Mr. Gladstone to power. There has certainly been little in the results of the bye-elections to justify the pleasant delusion. It will remain for the General Election to disclose how far abstentions from voting on the part of Conservatives will be wide spread. But the contest will be practically decided by the fact that the Radicals have closed up their ranks and have won back most of the stragglers, whilst in the Conservative camp there is an utter want of enthusiasm and a discontent that borders perilously on mutiny. In London the Conservative classes are bitterly dissatisfied with the legislation that has brought into existence the London County Council, a body that is mainly elected by voters who do not pay rates. In the agricultural districts landowners and farmers object strenuously to the policy involved in the Allotments Act and the Small Holdings Bill, which means that they are to be taxed for the benefit of the labourers. The labourer himself, whose vote it was hoped to buy by Free Education, has proved profoundly indifferent to the boon. There are a great many other things that he would infinitely prefer to get at the expense of other people, and these the Radicals promise to give him. In the boroughs, as well as in the country, the licensed victuallers who have voted and used all their influence on behalf of Conservative candidates are smarting under the feeling that they have been unfairly taxed and unjustly dealt with by the present Ministry. There is little doubt that in London, in the great Lancashire boroughs, and in the agricultural districts, the Conservative party will lose seats. On the other hand, in Ireland a small Unionist gain may be confidently counted upon. The split in the Nationalist party, the fact that the Nationalist candidates have no funds and are to be subsidised by the English Radicals, will help the Irish Unionists to fight a good fight and achieve some useful victories. In Scotland, too, there are good reasons for believing that several seats may be gained. But even if the result of the General Election is to bring back Mr. Gladstone to office, no one on either side anticipates that he will enjoy a long tenure of power. Even the most ingenious of old Parliamentary hands cannot hope to deal successfully with the difficulties which will at once confront him. And it is this conviction that accounts for much of the prevailing indifference as to the result of the appeal to the constituencies in July.

Reviews.

BARRACK-ROOM BALLADS.*

It is not only in prose that Mr. Rudyard Kipling is delineating for us the British private soldier, and setting before the world the romance and the realities of his chequered existence. That the soldier's life is not without poetry—possibly of a rude, but certainly of a heroic kind—has doubtless always been fully recognised. But certainly so far no worthy attempt has been made to depict the poetic aspects of modern warfare whilst adequately rendering its harsh realism. At present, however, Tommy Atkins *non caret vate sacro*. In his new volume, *Barrack Room Ballads*, Mr. Rudyard Kipling has given a collection of stirring verses that deal with the private soldier's life and are instinct with dramatic force and lyrical vigour. As in Mr. Rudyard Kipling's stories, so in his ballads, there will be perceived a freshness and a freedom from conventionality that will be found intensely piquant by the reader. There is little doubt that Mr. Kipling is on terms of close intimacy with the British soldier and thoroughly appreciates his ways of thinking and his manner of feeling, just as he is completely master of the strange dialect in which he expresses himself. The full flavour of the barrack-room hangs about the writer's verses. Coarse strength is the dominant characteristic of Mr. Rudyard Kipling's muse. There can be no question as to the fresh literary success that he has achieved.

Of the spirit in which Mr. Rudyard Kipling writes the ballad entitled "Tommy" affords a capital example :—

I went into a public-'ouse to get a pint o' beer,
The publican 'e up an' sez, we serve no red-coats here.'
The girls be'ind the bar they laughed an' giggled fit to die,
I outs into the street again and to myself sez I :
O its Tommy this, an' Tommy that, an' Tommy, go away,
But it's 'Thank you, Mister Atkins,' when the band begins to play,
The band begins to play, my boys, the band begins to play,
O it's 'Thank you, Mister Atkins,' when the band begins to play.

I went into a theatre as sober as could be,
They gave a drunk civilian room, but 'adnt none for me ;
They sent me to the gallery or round the music-'alls,
But when it comes to fightin', Lord ! they'll shove me in the stalls !
For it's Tommy this, an' Tommy that, an' 'Tommy, wait outside' ;
But it's 'Special train for Atkins' when the trooper's on the tide,
The troopship's on the tide, my boys, the troopship's on the tide,
O it's 'Special train for Atkins' when the trooper's on the tide.

Yes, makin' mock o' uniforms that guards you while you sleep
Is cheaper than them uniforms, an' they're starvation cheap ;
An' hustlin' drunken soldiers when they're going large a bit
Is five times better business than parading in full kit.
Then it's Tommy this, an' Tommy that, an' "Tommy 'ow's yer soul ?"
But it's "Thin red line of 'eroes" when the drums begin to roll,
The drums begin to roll, my boys, the drums begin to roll,
O it's "Thin red line of 'eroes" when the drums begin to roll.

We aren't no thin red 'eroes, nor we aren't no blackguards too,
But single men in barricks, most remarkable like you ;
An' if sometimes our conduck isn't all your fancy paints,
Why, single men in barricks don't grow into plaster saints ;
While its Tommy this, an' Tommy that, an' "Tommy fall be'ind,"
But it's "Please to walk in front, sir," when there's trouble in the wind,
There's trouble in the wind, my boys, there's trouble in the wind,
O it's "Please to walk in front, sir," when there's trouble in the wind !

You talk o' better food for us, an' schools, an' fires, an' all :
We'll wait for extry rations if you treat us rational.
Don't mess about the cook-room slops, but prove it to our face.
The Widow's Uniform is not the soldier-man's disgrace.
For it's Tommy this, an' Tommy that, an' "Chuck him out, the brute !"
But it's "Saviour of 'is country" when the guns begin to shoot ;
An' it's Tommy this, an' Tommy that, an anything you please ;
An' Tommy ain't a blooming fool—you bet that Tommy sees !

It would be difficult to express more vigorously the feeling of the private soldier, and impossible to render more accurately the forcible vernacular in which he is accustomed to give expression to his sentiments and opinions. How thoroughly Mr. Rudyard Kipling's verses enter into the spirit that is found in the rank and file of the Army is at once apparent to every reader. What can be better in its way, more full of the instinct of combat, the delight of fighting, and the pride of race, than the song of the gunner in praise of his guns :—

Smokin' my pipe on the mountings, sniffin' the mornin' cool,
I walks in my old brown gaiters along o' my old brown mule,
With seventy gunners be'ind me, an' never a beggar forgets
It's only the pick of the Army that handles the dear little pets—'Tss 'Tss !
For you all love the screw-guns—the screw-guns they all love you !
So when we call round with a few guns, o' course you will know what to do—hoo ! hoo !
Jest send in your Chief an' surrender—it's worse if you fights or you runs :
You can go where you please, you can skid up the trees, but you don't get away from the guns !

They sends us along where the roads are, but mostly we goes where they ain't :
We'd climb up the side of a sign-board an' trust to the stick o' the paint :
We've chevied the Naga an' Looshai, we've give the Afreedeeman fits,
For we fancies ourselves at two thousand, we guns that are built in two bits—'Tss ! 'Tss !
For you all love the screw-guns. . .

If a man doesn't work, why, we drills 'im an' teaches 'im 'ow to behave ;
If a beggar can't march, why, we kills 'im an' rattles 'im into 'is grave.
You've got to stand up to our business an' spring without snatchin' or fuss.
D'you say that you sweat with the field-guns ? By God, you must lather with us—'Tss ! 'Tss !
For you all love the screw guns. . .

The eagles is screamin' around us, the river's a-moanin' below.
We're clear o' the pine an' the oak-scrub we're out on the rocks an' the snow.
An' the wind is as thin as a whip-lash what carries away to the plains
The rattle an' stamp o' the lead-mules—the jingley-jink o' the chains—'Tss ! 'Tss !
For you all love the screw-guns. . .

There's a wheel on the Horns o' the Mornin', an' a wheel on the edge o' the Pit,
An' a drop into nothin' beneath you as straight as a beggar can spit :
With the sweat runnin' out o' your shirt-sleeves an' the sun off the snow in your face,
An' 'arf o' the men on the drag-ropes to hold the old gun in 'er place—'Tss ! 'Tss !
For you all love the screw-guns . . .

Smokin' my pipe on the mountings, sniffin' the mornin' cool,
I climbs in my old brown gaiters along o' my old brown mule.
The monkey can say what our road was—the wild-goat 'e knows where we passed.
Stand easy, you long-eared old darlin's ! Out drag-ropes ! With shrapnel ! Hold fast—'Tss ! 'Tss !
For you all love the screw-guns—the screw-guns they all love you !
So when we take tea with a few guns, o' course you will know what to do—hoo ! hoo !
Jest send in your Chief an' surrender—it's worse if you fights or you runs :
You may hide in the caves, they'll be only your graves, but you can't get away from the guns.

A quaint pathos crops up in these barrack room ballads, here and there, in strange contrast to the hardness that is the prevailing note. The literary dexterity that the writer invariably displays is to be especially noticed in the light touches with which the effect is conveyed. In "Gunga Din" there is an excellent example, but "Gunga Din" reproduces with such fidelity the forcible language of Tommy Atkins that quotation is, perhaps, not desirable. "Ford o' Kabul River" we give, however, for it is almost equally good of its kind :—

FORD O' KABUL RIVER.

Kabul town's by Kabul river—
Blow the bugle, draw the sword—
There I left my mate for ever,
Wet an' drippin' by the ford.
Ford, ford, ford o' Kabul river,
Ford o' Kabul river in the dark !
There's the river up and brimmin', an' there's 'arf a squadron swimmin'
'Cross the ford o' Kabul river in the dark.

Kabul town's a blasted place—
Blow the bugle, draw the sword—
'Strewth I shan't forget 'is face
Wet an' drippin' by the ford !
Ford, ford, ford o' Kabul river,
Ford o' Kabul river in the dark !
Keep the crossing-stakes beside you, an' they will surely guide you
'Cross the ford of Kabul river in the dark.

Kabul town is sun and dust—
Blow the bugle, draw the sword—
I'd ha' sooner drownded fust
'Stead of 'im beside the ford.
Ford, ford, ford o' Kabul river,
Ford o' Kabul river in the dark !
You can 'ear the 'orses threshin', you can 'ear the men a-splashin',
'Cross the ford 'o Kabul river in the dark.

* *Barrack-room Ballads, and other Verses.* By Rudyard Kipling.—London : Methuen and Co. 1892.

Kabul town was ours to take—
Blow the bugle, draw the sword—
I'd ha' left it for 'is sake—
'Im that left me by the ford.
Ford, ford, ford o' Kabul river,
Ford o' Kabul river in the dark!
It's none so bloomin' dry there; ain't you never comin' nigh there,
Cross the ford o' Kabul river in the dark?

Kabul town'll go to hell—
Blow the bugle, draw the sword—
'Fore I see 'im 'live an' well—
I'm the best beside the ford.
Ford, ford, ford o' Kabul river
Ford of Kabul river in the dark!
Gawd 'elp 'em if they blunder, for their boots 'll pull 'em under,
By the ford o' Kabul river in the dark.

Turn your 'orse from Kabul town—
Blow the bugle, draw the sword—
'Im and 'arf my troop is down,
Down an' drownded by the ford.
Ford, ford, ford o' Kabul river,
Ford o' Kabul river in the dark!
There's the river low an' fallin', but it ain't no use o' callin'
'Cross the ford o' Kabul river in the dark.

The volume, however, is not entirely devoted to chanting the exploits and expressing the sentiments of Tommy Atkins. The other verses which it contains have a wide range of subjects. In some, of course, Mr. Kipling has gone for his themes to the East, which he has done so much to make known to the English reader, as in "The King's Mercy" and "The Ballad of the King's Jest." In others, as in "Boh da Thone," an incident of border warfare, is vividly told in vigorous verse. In one poem we have a spirited picture of a naval fight of the future, in which the good ship Clampherdown, a huge clumsy mass of armour and mechanism, is reduced to powerlessness by a light and active enemy. The sailors come to the captain and say:—

"Captain, they hack us through and through;
"The chilled steel bolts are swift!
"We have emptied the bunkers in open sea,
"Their shrapnel bursts where our coal should be."
And he answered, "Let her drift,"

It was our war-ship *Clampherdown*,
Swung round upon the tide,
Her two dumb guns glared south and north,
And the blood and the bubbling steam ran forth,
And she ground the cruiser's side.

"Captain," they cry, the fight is done,
"They bid you send your sword."
And he answered, "Grapple her stern and bow.
They have asked for the steel. They shall have it now;
Out cutlasses and board!"

It was our war-ship *Clampherdown*,
Spewed up four hundred men;
And the scalded stokers yelped delight,
As they rolled in the waist and heard the fight,
Stamp o'er their steel-walled pen,

They cleared the cruiser end to end,
From conning-tower to hold.
They fought as they fought in Nelson's fleet;
They were stripped to the waist, they were bare to the feet,
As it was in days of old.

It was the sinking *Clampherdown*
Heaved up her battered side—
And carried a million pounds in steel,
To the cod and the corpse-fed conger-eel,
And the scour of the Channel tide.

It was the crew of the *Clampherdown*
Stood out to sweep the sea,
On a cruiser won from an ancient foe,
As it was in the days of long ago,
And as it still shall be.

There is far more of the true spirit of poetry in these verses than in the laboured obscurities which the modern poetaster is apt to give us.

The latest volume of the reissue of the *Golden Treasury Series* of Messrs. Macmillan is that in which Miss Yonge has compiled from old historians *A Book of Worthies*, gathered alike from sacred and profane sources, but none of them later in date than Julius Cæsar. She thus excludes the three of the original nine worthies who were selected as representatives of Christendom, Arthur Charlemagne and Godfrey de Bouillon. But in their place, and also in addition to the original nine, making up, indeed, the number to thirteen, she has given in the volume now reproduced seven additional lives, six of them—Aristides, Xenophon, Epaminondus, Curus Dentatus, Cleomenes, and Scipio Africanus—being taken from profane history, and one—Nehemiah—from sacred history. The book itself is probably familiar to most of our readers, but may be cordially commended to those who are not already acquainted with it.

The cheap edition, published by Messrs. Griffith and Farren, of *The Three Admirals* of the late Mr. W. H. Kingston, is an acceptable boon to his many youthful admirers.

The Bridal Song, by Mr. James Neil (Lang, Neil, and Co.), is a very charming-looking volume, most gracefully and attractively got up, so as to be well suited for a wedding present. We do not know if the inside is quite equal to the outside, and doubt if Mr. Neil is altogether so happy as a poet as he has shown himself to be as a describer in his recent volume on *Pictured Palestine*. But it is a difficult task which he has now chosen for himself, and a dangerous rivalry to which he has exposed himself when he selects "The Song of Songs" as a subject for his metrical experiments. It is something in his favour that he has not failed more egregiously than he has done in his bold—is it too much to say his audacious?—attempt to improve upon the original.

A CHOIR FESTIVAL IN MASSACHUSETTS.

[COMMUNICATED BY A VISITOR.]

One of the signs of Church life in the diocese of Massachusetts is the existence and work of the Choir Guild. It numbers twenty choirs and 554 choristers, and has just been celebrating its Sixteenth Annual Choir Festival. In the forenoon there was a choral celebration of the Holy Communion at the Church of the Advent. The music was Schubert in B flat. Besides the choir of the church, only one other choir took part in this, and, therefore, it was not exactly representative of the musical attainments of the choirs in union with the Guild. Sixteen choirs had been prepared for the evening service. No church of sufficient size in Boston was available for the accommodation of this number and the congregation it would draw together, and therefore two divisions were formed, which assembled at St. Paul's and at Emmanuel Church respectively. The writer of this notice was present at the latter. All the men and boys wore cassocks and surplices, which they put on in the adjoining Sunday-school-room or chapel.

There are two modes of drawing up a service for such an occasion, and these modes are dependent on the object the compilers have in view. Provision may be made for a model service in which all the elements of a dignified, popular and edifying evensong are represented, or for a musical evening-in-church. The former mode prevails in England and includes a sufficiency of Psalms (which have always made the backbone in the Catholic Church of a *choir* service,) and if it is to be obtained, a short sermon of a suitable character. The latter mode is prevalent in the Church of the United States, and according to it, the Psalms are cut down to the shortest, no sermon is provided, and a meaningless succession of anthems is sung after the Third Collect, to which the clergy and congregation, comfortably seated, listen with more or less patience. On this occasion the anthems were *six* in number. With every wish to be appreciative, it must be said that the selection was a feeble one. Ouseley's "How Goodly," was the most solid of the works. Other composers represented were West, Field, King-Hall, Barnby, and Tours. Perhaps the object was to choose anthems that would be useful to the respective choirs in their own parish churches afterwards—but the selection was lacking in solidity and elevation. The Canticles were "services" in the Anglican style by J. Kimmins, correct enough in four parts, but not calculated to arouse much enthusiasm. The service closed with Stanford's *Te Deum* in B flat, during which the congregation stood. This vigorous composition was, perhaps, the most satisfactory part of the service both in selection and execution. Three hymns only were sung. Smart's splendid "Trisagion" was spoilt by its excessively fast *tempo*. The other two were sentimental things, not suitable to a choir festival, although their tunes spring from Sullivan and Barnby. The latter seems a favourite in the States. English Church musicians put him in the first rank as a chorus conductor, but lower down as a composer. On these occasions severe criticism is out of place. With a number of choirs brought together from various quarters it is a great thing if there is no break-down, but some hints are perhaps permissible, and English readers may be glad to hear how New England church choirs acquit themselves at such a gathering.

First, let us remark that the material of the choirs is much more respectable, musically speaking, than English singers have been commonly led to expect. There are plenty of vigour and plenty of intelligence, and the voices are plainly capable of a good deal in the way of chorus singing. What is wanted to turn this capability to good account is tasteful instruction. G and A above the line seemed to give no trouble to a good proportion of the sopranos. All sang in good tune when the music was straightforward. The altos are principally boys. There were a good many of them in proportion to the sopranos. They stuck to their notes well, and sometimes made their part effective. The defects were partly in the singers, partly in the conductor. The faults of the former were a harsh and hard production of voice, and a forcing up of the chest voice amongst the sopranos, just as in many or most English Church choirs. Amongst the altos there was an unnatural growling and grating such as is to be expected when boys have to sing what is written for *falsetto* men-singers, and for trained contralto women. The choirs sang *forte* throughout except when they sang *fortissimo*. This fault, and the almost entire neglect of all *rallentando*, although the beat was given for everything, including the responses, seem to be owing to the conductor more than to the singers. Tenderness and pathos might be aimed at in suitable places. From its construction, "How goodly are thy tents" made be made as mechanical as though turned out by a barrel-organ; but it is directed "to be sung with expression," and expression cannot be obtained in a choir of any size without some effort on the part of the conductor. It is much to be wished that more seemly arrangements might accompany this useful festival service in future years. If choirs are vested in surplices, it is that they may be associated with the priests in front of the altar, and there offer their praises. On this occasion the choirs found themselves in a church in which the organ is far away from the altar at the back of a roomy *annexe* on the north side of the church. The *annexe* was filled with the singers. The front of the nave up to the Communion-rails was crowded with pews filled with a heterogeneous congregation, who offered their left shoulders to the singers. There is no proper chancel, and so, of course, there are no stalls, and the chief priest sat close to the north end of the altar facing the congregation, seemingly accepting the worship offered during the anthems. At the close of the service, he stood on the foot-pace of the altar with his back turned towards it, and said a prayer to the congregation. No processional cross and no banners were used. The non-officiating priests in almost every case wore a white silk stole! The priest who celebrated evensong wore no such adornment. With the material brought together, and the time expended on getting up so many anthems, one cannot help regretting that more substantial music was not mastered, such as one of Mendelssohn's Psalms, or Ouseley's "It came even to pass," which is especially suitable to such a festival; and that more effort was not made to obtain subdued and devotional effects. It should have been stated earlier that the Preces were a four-part arrangement of Tallis, with the Plain Song in the Tenor, and that the one Psalm was set to a bastard form of the 5th Tone. It was a pleasure to hear the earlier part of the Responses sung without the organ, but too high a note was set for the confession, etc. Notwithstanding all drawbacks, the Choir Guild of Massachusetts must be congratulated on the good work done in preparation for this service. To hint that some things might have been better, does not hinder our asserting that much has been done very well.

May 20th, 1892.

ARTS AND LETTERS.

At the sale of the late Mr. F. R. Leyland's pictures at Christie's last week three of Mr. A. Moore's—"Venus" "Seagulls," and "Shells"—went for 210gs., 290gs., and 390gs., respectively. Applause greeted Mr. Whistler's "La Princesse du pays de Porcelaine," which was knocked down for 420gs. The next picture was Mr. Burne-Jones's well known "Mirror of Venus." This was also applauded, and after spirited bidding was secured by Mr. Agnew for £2,000. Mr. Burne-Jones's "Merlin and Vivien" also went to Mr. Agnew for £3,600. His "Four Seasons"—four separate panel water colours—were knocked

down for 1,150gs. The same artist's pair of water colours "Night" and "Morning," were sold to Mr. Agnew for 1,150gs, His "Phyllis and Demophon" realised 810gs., the "Wine of Circe" 1,350gs., "Cupid and Psyche" 900gs. Rossetti's famour "Proserpina" sold for 540gs. (Roberts); "Mnemosyne" for 310gs. (McLean); "Veronica Veronese" for 1,000gs.; "A Sea Spell" for 420gs.; "La Pia" for 300gs.; "Dis Manibus" 260gs.; and "The Salutation of Beatrice" for 540gs. Next came the world-famous "Blessed Damozel," which was greeted with applause. This, after some cautious bidding, was secured for 980gs. Four more works of Rossetti's remained for sale. "Lady Lilith" realised 500gs., "Monna Rosa" 440gs., "The Loving Cup" 820gs., and "Love's Greeting"—from the collection of Mr. W. Graham—185gs. Sir J. Millais's "Eve of St. Agnes" was the last modern picture to come under the hammer, and after some spirited bidding, Mr. Val Prinsep secured this for 2,100gs.

A collection of very interesting letters addressed by Heinrich Heine to his mother and sister, and hitherto unpublished, have been sent by Baron Embden, a grandson of the poet, to a Hamburg firm of publishers for immediate publication.

Two hitherto unknown Symphonies by Mozart, in C and F major, have just been published by Messrs. Breitkopf and Härtel, of Liepzig. These interesting scores were formerly in the possession of Herr Mathias von Wenger, and are supposed to have originally been kept in a convent at Hall, in the Tyrol, which Mozart visited in the year 1772.

The official programme of the performances of Wagner's works in the Opera House at Bayreuth states that this year's performance will take place between the 21st of July and the 21st of August. *Parsifal* will be performed eight times, and *Tristan and Isolde*, the *Meistersinger*, and *Tannhäuser* four times each. Director Levi, of Munich; Director Mottl, of Karlsruhe; Herr Richter of Vienna; and Herr Strauss, of Weimar, will act as conductors.

Signor Mascagni has been furnished by the joint librettists of *Cavalleria Rusticana* and *I Rantzau*, MM. Targioni-Tozzetti and Menasci, with a new libretto, founded upon a drama entitled *Vestilia*, by the Italian poet Signor Rocco de Zerbi.

Twelve thousand pictures were sent to the Royal Academy for exhibition this year. Ten or twelve years ago the numbers were from 4,000 to 5,000 only.

Mdme. Patti, it is understood, will return to the United States in the autumn. Arrangements have been made for forty-five performances at the remuneration of £900 each concert.

In India Lord Lytton's epigrams were famous, and they are repeated with much gusto in Anglo-Indian circles to this day. On one occasion—so the story goes—he gave mortal offence to a lady who sat next to him at dinner, who, alas! did not appreciate his excellency's wit. Her name was Birch, and tradition says she was beautiful, if not over-intelligent. She said to his excellency: "Are you acquainted with any of the Birches?" Replied his excellency: "Oh, yes, I knew some of them most intimately whilst at Eton—indeed, more intimately than I cared to." "Sir," replied the lady, "you forget that the Birches are relatives of mine." "And yet they cut me," said the viceroy; "but"—and he smiled his wonted smile—"I have never felt more inclined to kiss the rod than I do now." Mrs. Birch, sad to say, did not see the point, and—so the gossips have it—told her husband that his excellency had insulted her by openly expressing, at the dinner-table, his desire to kiss her.

A letter from Mr. Gladstone accompanies a new edition of Mr. Sutherlands "Life of Wordsworth.' It says: "I believe in Wordsworth, and know him personally. He dined with me as a bachelor, in the Albany, nearly sixty years ago, and I delighted in his noble appearance and his beautiful and simple manners. I possess a few of his letters. Everything that gives increased knowledge of him is likely to augment the influence of his poetry, and on this account I think and hope your work is a benefit to the mental health of the community."

The Bishop Philpott Memorial is to consist of a seated figure in marble, to be erected in Worcester Cathedral. The commission has been given to Mr. T. Brock, R.A.

The German Emperor has given his sanction to the election of Sir John Everett Millais, R.A., to be a Knight of the Ordre pour le Mérite, the Highest Prussian Order for Science and Art.

The Apethorpe collection of portraits and miniatures to be sold at Christie's this week includes an interesting series of Royal portraits from the reign of Henry VI. to that of Charles II. Among them is a very fine portrait of Henry VIII., by Holbein.

The Corporation of York have decided to place a marble bust of the late Duke of Clarence in the vestibule of the Municipal Buildings, and the Mayor has invited a number of leading sculptors to compete for the honour of the commission.

Madame Rosa Bonheur, whose latest work, "On Guard," is now on view in King Street, St. James's, is over seventy years of age, and has been represented in the animal "shows" since 1841, when her first picture appeared in the salon. Her very latest addition to her pictorial menagerie is "Buffalo Bill on Horseback," which will probably be shown here before the close of the season.

Mascagni, the composer of "L'Amico Fritz," some Italian newspapers assert, has been approached by the agent of a London musical publisher, with the view of inducing him to undertake the composition of a dramatic cantata expressly for one of the great English annual festivals. The young musician seemed favourably inclined, but said, being unacquainted with the English language, he should prefer to set to music an original Italian libretto, which might afterwards be translated.

An interesting history attaches to David Cox's picture of "The Vale of Clwyd," which has not been purchased by the Manchester Art Gallery, as was at one time reported. Cox himself in 1849 valued the picture at £95, and exchanged it with a Midland dealer, who sold it for £70. In 1860 it was bought at a sale at Christie's for £275 5s. Two years later it again changed hands, on this occasion for £480. In 1872 it was again in the market, and by this time its value had risen enormously, £2,000 being paid for it by its new owner. During the last twenty years it has become more valuable still, for it will be remembered that a few days ago it was knocked down to Messrs. Agnew for £4,725.

An interesting relic of Lord Byron has just come to light. A member of a family which originally came from Missolonghi has died at Magnesia, near Smyrna, and has bequeathed to a friend a seal which belonged to the poet. It is octagon in shape, and has on each side a separate device and motto. On one side is a bust of the poet, with the words, "Lord Byron." On another is a flower with the words, "Forget-me-not." A third bears the representation of a dog, with the word "Faithful." On the fourth there is a ship and the legend "Such is Life." On the other sides the emblems are an open hand, an eye, a cock, and a horse, but the words in each case are illegible.

An invitation to send in competition a design for a monument to the poet Robert Burns, is issued by the Burns Memorial and Monument Association of Chicago. The committee suggest a figure and pedestal, with spaces for panels to be afterwards filled, which would be erected in one of the parks. Twelve thousand dollars are to be expended on the scheme.

Correspondence.

MUSIC IN VILLAGE CHURCHES.

Sir,—Choirs and congregations have been criticised, but very little allusion has been made to the organist of the period who dominates over them. Through him excellent and costly organs are built in small churches as well as in spacious ones, and organ-chambers are constructed in villages where the choirs are not always efficient.

He was attached to some cathedral, perhaps, and became pupil of the organist, and is convinced that the only proper sort of music is that in Barchester Cathedral. He becomes organist in a parish church, and he desires to have his Barchester services repeated, but alas! he has no trained voices now, but only ordinary material without musical education, and he uses the big organ to cover their defects, and the organ soon holds the field even if the choir dispute its supremacy in sound.

The organist seeks for consolation in his sorrows, and betakes himself to a musical society of strictly undenominational amateurs, female and male, who bring him congenial occupation and credit, while perhaps the choir receive less attention.

I would suggest:—1. Parish choirs should not be allowed to attempt music which requires voices and training which they do not possess.

2. Parish choirs generally need much more training in such matters as chanting, and they ought to be instructed in the proper management of such voices as they do possess.

3. These large and expensive organs should not monopolise the Church services.

Let us hope that, since leading musicians in our cathedrals admit some use of Gregorian music, their pupils may modify the ideas about Church music which at present prevail.

A PARSON OF THE PERIOD.

BISHOP MITCHINSON AND THE CHURCH SCHOOLS.

Sir,—A more disastrous surrender, all along the line, than that proposed by the Archdeacon ot Leicester in his recent charge, can hardly be imagined, nor could the moment which he has chosen for abandoning the first line of defence of the Church of England—viz., her connection with national education—be more inopportune, as I trust will be evident from the statistics which I will presently give.

Let me, however, in the first place, point out that the sentiments expressed by the archdeacon are by no means new. I am old enough to remember the year 1870, when many excellent but fainthearted Churchmen used precisely the same language. We were then told that it was simply a question of time, that we might conduct a gallant retreat, but that gradually Church schools must succumb to Boards, and then, sooner or later, probably sooner, a Church school would be as rare as a bustard on Salisbury Plain. We were strongly urged to make terms at almost any price.

The Returns of the Education Department, which have most fortunately come to hand in the same week as the Archdeacon's charge, tell a very different tale. I invite a study of the following hard, dry facts:—

	In 1870	In 1891
Accommodation in Church Schools	1,365,060	2,670,529
Average attendance in Church Schools ...	844,334	1,677,123
Number present at inspection in Church Schools	1,073,440	1,979,522
Voluntary Subscriptions...	£336,103	£602,574

These figures conclusively prove how far from fulfilment have been the apprehensions of our weak-kneed friends; whilst by the substitution of the fee-grant for the school pence our position has become infinitely stronger than it was in 1870, and the greatest risk of financial ruin to Voluntary schools has been avoided.

I am not, of course, unmindful of the fact that free education has in many districts been the cause of great—I hope temporary—difficulty and pressure on their finances; on the other hand, we might have had free education without a substitute.

Moreover, in Her Majesty's speech at the opening of the present session, we have the cheering promise of a bill "for relieving public elementary schools from the pressure of local rates."

If we look at the Archdeacon's reasons for demanding, as he does, the handing over of "the entire secular instruction of the people to the State," so that every school "would become a Board School," we find them comprised in a single sentence. The foe is thundering at the gate, demanding the right "to determine and restrict the amount and extent of the religious instruction of the school."

No doubt those who are opposed to all religious teaching have made a good deal of noise during the past twenty-one years, but they have done wonderfully little. The gate is about twice as strong as it was before they began their thunderings, and even the 1891 Education Act has strengthened a good many weak gates which they were very confident of knocking down. I have no hesitation whatever in saying that not-

withstanding their thunder, we shall hold our own, and then their noisy threats will only put Churchmen more thoroughly on their guard.

I have every respect for the archdeacon, and doubt not for one moment that he desires to do the best for our children, but most earnestly do I urge the unwisdom of abandoning a very strong position on the possibility of securing a stronger one. Does the archdeacon realise what it would cost the nation to buy, as he proposes, "the fabrics of our Training Colleges and Elementary schools?" They have cost us at least thirteen and a half million pounds!

What does the Chancellor of the Exchequer—what do the ratepayers think of the proposal?

The archdeacon begins by hoping that his scheme will involve "the entire abolition of what is commonly called School Board religion;" but I venture to point out that he very shortly afterwards is compelled to abandon his own hopes, and admits that there will still remain for those who do not come under his scheme, and whom he calls "the *residuum*," the teaching by the School Board of "the elements of natural morality."

The *residuum* of our child-population is just at the present the most difficult factor we have to deal with. A good deal of it goes now into our Church schools, where it receives a far warmer welcome than it does at the Board school, inasmuch as the kindly sympathy which always goes with distinct religious teaching, touches the *residuum*, and prevents a large portion of it from becoming dangerous to the State.

Residua trained only in the "elements of natural morality" have become "Australian larakins" or a Paris mob, and the results are not satisfactory.

The Bishop of London has written as follows: "Thirty years hence the children in the elementary schools will be practically the rulers of this country. Upon their character will depend the character of the nation. The action of the nation will flow out of the principles which they have been taught and have adopted. Is it not a duty to England—is it not a duty to God—that we should do our best to see that that religious belief, which is in the last resort the one sure rock on which morality stands, shall be a living thing in the minds of those who are now growing up and are still capable of that impression which the teaching in schools may make upon them?"

Surely, Sir, in view of these considerations, and of the fact that the Roman Catholics (whose resources are much more slender than those of the Church of England) have not surrendered a single school, I may repeat, with all due respect for the Archdeacon, this is not the time for throwing up the sponge.

May 23. W. U. HEYGATE.

THE CLERGY AND THE ELECTIONS.

Sir,—At a time when a general election cannot be much longer delayed, and may come very speedily, a layman ventures to ask you to find space for some consideration of the question. What is the fitting aspect in which this national event should be referred to in pulpit teaching? It is, perhaps, a fair estimate to say that the average clergyman divides himself into two parts, and, while very properly exercising his rights and discharging his duties as a citizen by taking interest in political matters and giving his vote according to his conscience, he puts aside the citizen half when he enters the church, and avoids reference to the election for fear of seeming to intrude party politics into the sanctuary. I cannot but think that this is not the right view to take. Surely the Christian Church ought not to pass by and ignore an occasion when each of her members is called upon to discharge a duty affecting the welfare of the whole community. It is certainly not the part of the clergyman to say whether Liberals or Conservatives are more in the right, and, therefore, more worthy of support, but it is as certainly his duty to impress on his flock the solemn responsibility that rests upon each one of them to have nothing in view when exercising the franchise but the common welfare of all.

Parliament is what we make it. It must ever be a reflection of the beliefs, the faults, and the mistakes of the nation generally, but this reflection is always an imperfect one, and may bring into greater prominence what is best or what is worst among us. It would be well if the Church through her ministers would sometimes remind their hearers that the ideal Parliament would be one where the men of most stainless honour, greatest practical experience and deepest devotion to duty were assembled to discuss what is best for the interests of the realm. So far as the reality falls short of the ideal it is due to our own negligence. In Apostolic times almost all Christians were utterly unable to directly influence political affairs. In our own times every citizen may do so. It is as clearly the duty of every one to act now as it was then his duty to abstain from action.

Besides generally insisting on the full recognition of responsibility, there are some warnings specially needed now which have no reference to party politics. There is a tendency ever growing stronger to make our members of Parliament not representatives, but delegates. The man most likely to be successful is not the one most respected for his character and intelligence, but the one who has most skilfully steered his perilous course amidst the questions of temperance, Church establishment, vaccination, opium traffic, hours of labour, bimetallism, technical education, land allotments, and many other subjects; and, while pledging himself on each and all, has so arranged his pledges as to secure the greatest number of votes. Associations for promoting political objects have a perfectly legitimate field of action, and have done thoroughly useful work; but many of these now proceed in a way that is not legitimate, and that does great harm. They invite men, and many accept the invitation, to give up their own right of choosing a representative, which is morally not transferable, and to undertake to support the candidate the Association may select. If it be indeed true that in this manner the standard of our British Parliament is lowered, the detriment to the nation is so great that a clergyman might well devote one or even two of the Sundays after Trinity to some words of warning, without incurring the reproach of preaching party politics. He might even dare to glance at the history of our great assembly, to show what it has done, where it has been found wanting, and what are the lessons that the past teaches us as to the problem how to select the worthiest to be our legislators. G. H.

THE INCOMES OF THE CLERGY.

Sir,—Circumstances point to the desirability of the Church reforming her business matters before disestablishment is on us. Queen Anne's Bounty is an equivocal *bounty* to many. "Crede experto." I have been appointed to a small country living. Queen Anne's Bounty immediately demanded nearly £14, and in addition a yearly sum. I have had great difficulty in getting the dilapidation money; in fact, it has not yet been paid. Queen Anne's Bounty write me peremptorily for it, and, it is amusing, threaten to acquaint my Bishop with *my* non-payment, &c. This, I am aware, is all perfectly legal; one is almost tempted to add, and therefore, inequitable. But, we may not ask, is it impossible to reform? Could it not be made "Queen Victoria's Bounty," by drawing the tenth from the better livings of the day and freeing those whose net income, after income and land tax is deducted, drops below £250 per annum?

Could not the new society call upon the *real* defaulters for payment of dilapidations, instead of the man who must accept a living without the *slightest chance* of knowing the financial affairs of his predecessor?

To accept a small living means the expenditure of a little fortune. I know of instances where men could not dare to accept one, and so have to remain curates. Again the custom of fixtures varies in different dioceses, and in many cases the charge is unreasonable, either for what is really fabric, or for what has been put in as a luxury by a well-to-do incumbent.

No wonder the business capacity of the Church is laughed at. Here is a practical reform which would be to our credit. Why can't it be undertaken?

1. Make the richer livings pay proportionately.
2. Release the "starvings" from payment.
3. Have a uniform rule as to fixtures—what are, what are not. Each rural deanery might have a small committee.
4. Let Queen Victoria's Bounty sue the *real* defaulter.
5. Make the five years' system compulsory.
6. If a man farms his land, let him be reckoned as an

ORDINARY TENANT.

ULSTER.

Sir,—As there have been many mis-statements as to the population of Ulster (see, for instance, the last number of *Truth*), I give the religious census of 1891, from the last volume of *Thom's Directory*:—Roman Catholics, 744,353; Presbyterians, 468,484; Episcopalians, 361,897; Methodists, 41,886; all others, 1,407. There is thus a clear majority of 130,000 Protestants of various denominations in the province. Owing to the greater prosperity of the Protestant districts, this majority is a growing one. Before the famine year (1846) the Roman Catholics boasted of a small majority. In 1871 the Protestant majority was 40,000, in the year 1881 80,000, and in 1891 130,000. In consequence of this relative growth, the Protestant or Unionist districts are now considerably under-represented. Seventeen Nationalist members represent a population of 754,000; sixteen Unionists represent a population of 864,000. The Unionist vote at the general election of 1880 exceeded the Nationalist by 18,000, or by at least 10,000 after allowing credit to the Nationalists for one uncontested seat. The population represented by the two McCarthys (father and son) is little more than half that of East Belfast, which returns a Unionist. At the next general election, however, the Unionists expect to carry twenty seats in Ulster with a population of about a million, and their voting majority will probably exceed 20,000. The province, however, is somewhat handicapped by the inclusion of Donegal, most of which county is as poor, as Catholic, and as Nationalist as the South and West of Ireland, and in which the Plan of Campaign and other forms of agrarianism finds a congenial home. Striking off the three western divisions of Donegal, Ulster has in round numbers a population of 1,500,000, the Protestants (who are Unionists almost to a man) being in a majority of 250,000. After the next general election it is believed that two-thirds of the representatives of this district will be Unionists.

For what reason should 1,500,000 of Ulstermen be governed by 3,250,000 of other Irishmen? The Welsh and Scotch Home Rulers will, I hope, be able to give a satisfactory answer.—I am, sir, your obedient servant,

June 1. STATISTICS.

DOUBLE ACROSTIC.

ACROSTIC RULES.

A Prize of One Guinea is given every month for the successful solution of the Acrostics appearing in the *John Bull*.

The present monthly competition will include the Acrostics that are given on June 4, 11, 18, and 25.

At the end of the month, in case competitors tie, they will proceed to guess off the ties, being debarred from prize-winning in the fresh monthly competition so long as they are engaged in contesting the ties.

No competitor can gain more than two Monthly Prizes in the course of the year.

All solutions must be forwarded not later than the Monday week following the appearance of the Acrostic addressed to the ACROSTIC EDITOR of the *John Bull*, 6, Whitefriars-street, Fleet-street, E.C., and signed by a pseudonym of not inordinate length.

Alternatives to the number of three are allowed.

All solutions received are acknowledged, whether correct or not.

ANSWER TO DOUBLE ACROSTIC, No. 3.

(MAY, 1892.)

1. C	YPRES	S
2. A	UGUS	T
3. N	OSTALGI	A
4. O	RIE	L
5. N	I	L

Solutions have been received from Iden, E.A.F., Remlaw, Ancient Briton, Garbir, Beam, Etak, Molly, Chameleon, White Hat, Erica, Robin, and Noryb.

MARCH TIES.—Correct solutions have been received from Sociable and Chelmsford, who remain competing.

APRIL TIES.—Correct solutions have been received from Dunston, The Griffin, E.V.P., and Boozlewax, who remain competing.

DOUBLE ACROSTIC, No. 1.

(JUNE, 1892.)

PROEM.

Of one the other is an outward and visible sign,
And what both are you may now readily divine.

1.

A language that still men are found to speak.

2.

This you may use if you want to drink.

3.

The birthplace of an ancient hero seek.

4.

Of a tawny-coloured race you must think.

5.

A county; unkindly said to squeak.

JOHN BULL.

LONDON, June 4.

Lord Elcho took the opportunity of the annual motion for the adjournment of the House of Commons over the Derby Day to burlesque in an amusing fashion the gross tergiversation of the Conservative leaders in recent years and the general contempt of principle and consistency that has become characteristic of our modern politicians. As every one remembers, Lord Elcho, in exceptionally witty speeches, has for the last two years moved the Derby adjournment. This year, however, he seconded the opposition, led by Sir Wilfrid Lawson, and, amidst the laughter of the amused assembly, explained his change of policy. He said :—"He was confronted by so many splendid examples who had the courage, the audacity of their new convictions, that having found conversion on that point he felt bound publicly to proclaim a conversion not more sudden or less sincere than those which had elicited the admiration of a not easily astonished House of Commons. He did not wish to make any invidious distinction, but he could not help thinking that those who sat above and beside him would acknowledge that he was not making an invidious distinction if he took as an instance from the front bench opposite the right. hon. gentleman the member for Derby. Was there a single point, from the great question of the Derby adjournments downwards, upon which the right hon. gentleman had not changed his views? Was there any gentleman in that House who could answer the speeches of the member for Oxford of ten years ago, but the right hon. member for Derby at the present moment? So much was this so that the practice of hanging up the ghosts of the right hon. gentleman's former opinions against him was absolutely obsolete. He was not a bit afraid of them; he recognised them as his old familiar friends, and an inconsistency from the right hon. gentleman surprised the House no more than a speech from the hon. member for Peterborough. He would be a very degenerate member of his own party if he admitted that the other side had a monopoly of the political virtue of inconsistency. He saw the right hon. gentleman the Minister of Agriculture in his place. They all hoped and believed on his side of the House that that right hon. gentleman had won the love of the agricultural labourer. They hoped for and believed the best of that alliance, but he and others of the right hon. gentleman's friends could not be blind to the fact that his political youth was strewn with the wild oats he had sown, and the small holdings were not the blandishments with which he won the love of the large farmers of the country."

He went on to remark that :—"They were approaching a time when they lid everything they could to set their sails and catch every puff of popular favour, and he could not help expressing the hope that perhaps his course that day might have some effect in that way. Perhaps those who disapproved of his previous attitude would receive him into their bosom with that welcome which attended proverbial repentant sinner; while those who approved of his previous attitude would forget and forgive his present shortcomings in memory of his services in the past." Lord Elcho might have used much stronger language in referring to the Right Honourable Henry Codlin's thundering efforts to explain to the agricultural labourer that he is the friend—not Short.

In the course of an interesting article in *Blackwood's Magazine* Sir Herbert Maxwell has a good illustration to give of Lord Randolph Churchill's cadiness in debate. He remarks :—"Cicero held that the chief secret of effective speech lay in the right choice of words, which satisfies the hearer's natural sense of what is right. But after all, more essential than order, more immediately effective than gesture, expression, or choice of language, is vivacity; and Aristotle laid great stress upon this quality. It is one that cannot be acquired; the fact that it must be inborn is precisely what enables so many Irishmen to carry themselves so well in debate. But the most conspicuous instance in recent years which occurs to memory of the touch of genius lifting the most unpromising subject out of hopeless dulness was not that of an Irishman, but an Englishman. It was a hot afternoon in July; the House of Commons had met, as usual on Wednesdays, at twelve o'clock, an hour which in itself predisposes the chamber to dolorous and dilatory discussion. Sir Edward Watkin's Bill for reducing England to the insecurity of any Continental nation, by making a submarine tunnel to France, was under consideration, and, after a business-like reply from the President of the Board of Trade, the debate had degenerated into the dreary, amateurish trickle of a Wednesday sitting. About four o'clock Lord Randolph Churchill sauntered into the House and took his seat at the corner of the bench behind the Ministers, which he has occupied since his resignation. It seemed as if he was hardly aware what subject was under discussion; no one knew that he took any interest in it, still less did any one know to which side of the question he inclined. It was not long, however, before he rose to address the House. Members crowded in, curious to know which side he would take. They were soon enlightened. In brisk trenchant language, Lord Randolph at once declared himself an uncompromising opponent of the scheme, and proceeded to swamp with pitiless ridicule the arguments by which it had been supported. Sir Edward Watkin had endeavoured to allay the nervousness of his opponents by showing that the tunnel could be flooded on the first note of alarm by an electric apparatus under control of the War Office. None who listened to Lord Randolph that afternoon can forget the humour with which he sketched a Cabinet Council, sitting round a white button and debating—first, should the button be pressed at all; second, at what moment it should be pressed; lastly, by whom it should be pressed—by the Prime Minister, the Secretary for War, or the Commander-in-Chief. The House shook itself with hearty laughter; the debate had been raised by the hand of the master from the slough of dulness in which it had wallowed for hours, and the defeat of the Bill was secure. The effect on the minds of men of such an incident is not transitory. They are lastingly grateful to a speaker capable of taking up a subject, dealing with it unhesitatingly and without ambiguity, and illumining his arguments with the play of wit. Half the effect of the speech lay in the apparent absence of effort. Whatever might have been the real facts, the appearance was that the ex-Minister had strolled down to look in upon the debate, had suddenly become impressed with its importance, hastily informed himself of the arguments used in his absence in support of it, and resolved on the spur of the moment to overthrow them."

Speaking of extemporary preaching, he remarks :—"Some obvious defects may easily be mentioned, and, one would think, almost as easily avoided. In the first place, the attempt so commonly made by preachers to read from a manuscript without the appearance of reading, renders impossible all the assistance derived from gesture or attitude. It would seem as if one having an important message to deliver, or desiring to convince his hearers of some vital truth, could express in intelligible words the idea or image that ought to be clearly present in his mind. The most that he required, one would say, would be a few notes of consecutive heads. If the idea is not well defined in his own thoughts, he has no business to waste people's time by trying to elucidate it. It does not follow that because such preaching is called extemporary, that it is so in the strictest sense of the word—that it is uttered without preparation as careful as when every word is read aloud from manuscript. But it is termed extemporary preaching, and it is said that most of the clergy find it difficult to deliver a sermon unless it is lying on the desk before them. Well, then, let it be read without any ambiguity. Why should a man affect to be delivering a sermon—a speech—when, in fact, he is reading a lecture, and spoiling the lecture by trying to make it look like a speech? That turning of the leaves, that surreptitious gaze at the page, alternating with mechanical glances at the congregation, divest the performance of all interest or dignity, and a political or theatrical audience subjected to such treatment would very soon make their impatience known. One thing or the other—let the lecture be read, for there are few things more impressive than good reading; or let the sermon be preached, and so give the congregation the feeling that they are listening to the preacher's genuine convictions. The middle course, which is almost universal, is always uninteresting, and sometimes disastrous. I listened not long ago to a sermon delivered in this way. The sentiments expressed were lofty, the language adequate, and the narrative well connected; but the effect of the whole was marred by the ridiculous affectation of the preacher that he was independent of his manuscript. And then, at the close, came the disaster. The subject had been the life-work of the Saviour, and what happened would have been impossible if the clergyman had either been reading aloud or speaking the thoughts in his brain. He was doing neither; his attention was occupied in trying to recollect how he had written each sentence, the beginning of which he suffered his eye to catch, and became riveted on the form of words rather than on their meaning; hence it came to pass that he brought what ought to have been an impressive peroration to a close by the startling announcement that our Lord had spent His life 'raising the devils and casting out the dead.' A slip like this is indelible; it remains in the memory when all the lesson sought to be conveyed has melted into oblivion."

A graphic account of the hurricane in Mauritius is given in a letter that is published from an officer quartered there to his friends at home. He says :—"Every house of the Indians in the island was blown down; more than half the sugar mills and an equal number of the houses of the gentry were destroyed. The canes were flattened; the leaves were stripped from the branches, and then the trees were stripped of the branches also. All the shipping, with the exception of four ships, were driven ashore. Between 2,000 and 3,000 people were killed and 15,000 wounded. In Port Louis, a town of 62,000 inhabitants, one-half of the houses were levelled flat, not a wall left standing. The soldiers have for four days been digging out the dead, and I hope never to have such an occupation again, for the stench was terrible. The soldiers worked splendidly, and if it had not been for them we must have had a pestilence on the island. The inhabitants were utterly demoralised, and would do nothing for themselves. The creoles, especially, were not only useless but bad, and aggravated matters. I was not in Port Louis the night of the hurricane, but the scenes were awful, nobody but the soldiers rescuing, part of the town on fire, and many people burnt in the ruins. The Cathedral, lighted only by a few candles, was full of the dying. This continued for three days, as many were not rescued till the third day. One of the most remarkable things was the number of children who were born prematurely. In the country things were worse. Near us one mill fell down, and yesterday, four days after, in a country where you always bury the next day, 161 bodies had to be buried. At another place, close to our house, a stable fell and killed sixty-three persons. Such things were going on everywhere. Our house was one of the few near here that stood; but the water poured in, and we had to go about with umbrellas, there being 2 in. of water on the floor. The hurricane began about 11 o'clock and at 1.30 it became a dead calm, but, as the barometer had gone down 2 in., I was suspicious that it might only be the calm of the centre of the hurricane. Still, as the birds and the animals came out and began to feed, I went out to see after my servants, whose houses had been blown down. After about an hour we heard a roar, and my wife and I had only time to hurry home and get the hurricane shutters closed when the wind came in an opposite direction in columns of air that destroyed everything in their way. We had a peephole in one of the shutters and the sight was weird in the extreme. The grass on our tennis lawn was rather long, and the wind shaved it like a billiard table. The rain, or rather the sheets of water, did not fall, but slanted up. The highest velocity of the wind was 123 miles an hour, about double that of an average hurricane. This went on for three hours and then began to calm.

"Unless help is sent from home the Island will be bankrupt. Half the inhabitants, and all the Indians,

are houseless, and the landlords have no money to rebuild. The Government has not the money to repair the public buildings; all the churches in the island, except the Protestant Cathedral, are destroyed. Many of the inhabitants are starving. To-day 176 starving people came to our house and we were glad to have food to give them. I have also sent to-day 500lb. of rice to a neighbouring village, where the people were actually starving, and to-morrow I am going down with a cartload of rice to another place, if I can reach it, but the roads are blocked with trees. In the last few days, to relieve my neighbours, I have spent £600 of my own money, in assistance, so you may inagine the nature of the distress. Your friend Jerningham, the acting governor, is doing everything with promptitude and decision. But the authorities in Port Louis were slow to believe in the extent of the distress, though now they realise it and are working well. The Government have, however, to do everything on credit, and unless the home Government come to our aid with a large and liberal assistance, we will be in a very bad way. The French Government aided Martinique last year, in a less catastrophe, with 30,000,000f. I do hope our home Government will be as prompt and liberal. Unless there is a loan many of the planters will not recover, as they were in a bad way from the depreciation in the price of sugar. A tidal wave came in and flooded all my powder magazines and forts; but, as the powder was in tin cases, I am in hopes that not more than 10 per cent. of it is destroyed. Still the damage to Army property is enormous. My wife was very desirous to go down to Port Louis to nurse the wounded, but as she is not strong, she would be sure to take fever, and I would not consent. In the civil hospitals there are three in each bed, and as many of the cases are amputations, gangrene must follow, and I fear few will recover. In spite of our heavy losses I am astonished that they were not far greater. In an earthquake people can go into the open and escape from the falling buildings, but in a hurricane like this, no man could stand, and things were flying about in the air in all directions. Many people were decapitated by iron roofs striking them. In Port Louis the streets were literally covered with *débris*. In a neighbour's house, in which the walls were 2ft. thick, there is not even one layer of stones standing."

Mr. Edward Thesiger has an article in the *Newbery House Magazine* for June, in which he discusses the subject of church music and congregational singing. He remarks that:—"Although in the last few years a great improvement has taken place, there are still in the Church of England too many of what I have heard called 'piebald Services.' At some churches, for instance, the Psalms for the day, the Canticles and *Kyries* are all sung by the choir, but the versicles, the Confession, and the Creed are said in the natural voice, not intoned, making the chanting of the Amens at the end of each prayer a perfect incongruity and absurdity. In others there is a full choral service throughout as far as the choir is concerned, but the clergyman reads the prayers and even the versicles in his natural voice. Now I should prefer that there should be no choir in the church at all, and that the Psalms and versicles should be simply said by the congregation than be present at one of these 'piebald services.' The words of the Psalms are beautiful enough whether said or sung, and the meaning of them is often injured rather than improved by the inappropriate chants to which they are sung. But if we are to have a choral service, let us have consistency in it. It is nowhere said that the clergyman is to *say* one versicle and the choir to *sing* the response. The Creed is ordered to be said or sung, but this does not surely mean that it is to be *said* by the officiating minister and *sung* by the officiating choir. If then the versicles and Litany are sung, the priest should sing those parts which are allotted to him; if they are merely intoned, the priest also should use the monotone. This observation naturally leads to the consideration of the custom of 'intoning,' to which many persons, including in the number many who are sincerely anxious that the Church services should be devoutly and reverently performed, strongly object. The reasons urged against the practice are (1) that it is unnatural and (2) that it prevents the clergyman from putting any expression into the words of the prayers. Now let us deal with the first contention, and see whether it is really true to say that intoning *is* unnatural. If we listen to any one talking, we shall, if we have any ear for music, very soon discover that he has some prominent tone or pitch of the voice to which, through all the inflections with which he is striving to emphasise what he is saying, he is always recurring; and it is perfectly easy for a choir to take a note from an officiating clergman and chant the Amen at the conclusion of the prayer, even if he is only reading the prayers in his accustomed voice. I think that it is fair to maintain that this tone or note is a man's natural voice and all the inflections are *unnatural* or *artificial*.

"We must all have observed that in public speaking where the speaker desires to emphasise some statement or drive some argument home into the hearts or minds of his hearers, this artificial use of the voice is more frequent than in ordinary conversation, in which, as a rule, the monotone practically prevails. In preaching therefore, and in reading the Lessons, what I have ventured to call the artificial voice is rightly used. There is in each case a lesson which may be drawn out by the modulations of the human voice, and when I hear (as I have heard) such a chapter as the fifteenth of the first Epistle to the Corinthians intoned, I am not surprised at the existence of a fear lest the use of intoning may lead to its abuse. But with the prayers the matter is altogether different, and I would meet the second objection by contending that the less expression that is put into them by the clergyman the better. It must be distasteful to every one to hear the prayers mouthed and emphasised like a sermon; the expression is given to them by the uplifted hearts of each member of the congregation, and each individual worshipper may have a different shade of meaning while repeating in his heart the same prayer. A devotional feeling is what we ought to aim at arousing, and this is, I believe, attained by the use of the monotone if rightly pitched. It is very much the fashion with choirs to contend for a high pitch in intoning, and I hardly know a church in which the reciting note is lower than G. It is very commonly A, and in some extreme cases rises even to B. The argument in favour of a high note is that it gives brightness to the service, but even admitting that this object may be thereby attained, surely it is obtained at the expense of devotional feeling. The tone of the human voice, to which I have already alluded, ranges ordinarily from C to F and hardly ever rises higher than the latter note, so that if we do not wish to make intoning artificial, we must make use of a note which exists naturally in a man's *speaking* voice. I certainly do not wish to hear the prayers *sung*, though I advocate their being intoned, and I am persuaded that you cannot expect united and harmonious congregational responding if a note is adopted which compels the majority of those present to pray in a voice several tones higher than they would use in ordinary conversation. In our intercourse with the great upon *earth* we are accustomed instinctively to show our respect by a *lowering* rather than by a *raising* of the pitch of the voice; why should we act contrary to this instinct when we render homage to our heavenly King? The reciting note should not be varied during the service. It is a very common practice to recite the General Confession on a comparatively low note, and then for the priest to pronounce the Absolution on a very much higher one. The meaning underlying this practice is obvious, but I cannot think that the practice itself is justifiable, for if I am right in thinking that intoning is merely reading without the introduction of artificial inflections in the voice, it is plain that the note employed either for the Confession or the Absolution must have been a non-natural one. Again, it is common to commence the intoning of the Litany on a high reciting note: the voices of both priest and choir tire as it proceeds and, at the close of it, have fallen by a whole tone or more. Instead of drawing the right inference that he had started by pitching the note too high, and making a wise resolution to intone it on a lower reciting note for the future the minister waits for the Lord's Prayer, and then raises his voice again to its former unnatural pitch, producing a most disturbing effect on the congregation, and calling attention to the shortcomings of the choir in their failure to keep up to the note on which he had started."

Sir William Moore, at a meeting of the East India Association, gave an address on the effects of opium, in which many current fallacies on the subject were dealt with. The effect of opium when taken by the habitual consumer, he said, depended on the manner in which the opium was taken, on the amount taken, on the constitution of the person, and on the quality of the opium. As to smoking, it should be understood that it was not crude opium which was smoked, but a preparation of opium known as chaudul, made by boiling, straining, and boiling again, and was less injurious than opium eating. He had smoked a chaudul pipe in the opium shops of Bombay and experienced no more effects than from smoking a Trichi cheroot. When repetition of a pipe did produce results there was first a slight stimulation or exhiliarating feeling which pervaded the whole system. After other pipes were taken there was a tendency to doze, much as occurred after a first, second, or third glass of "brandy hot." There was this difference, however, between the effects of opium and of spirits when taken to excess. With the opium smoker the different stages of alcoholic inebriety—the friendly, the argumentative, the captious, the communicative, the sentimental, the quarrelsome, the maudlin, affectionate, and the extreme drunk—did not develop in opium smokers. If pure chaudul were always smoked there would be no ill effects whatever. But that was not the case. There was a preparation known as muddut, and it was significant that muddut meant help, assistance, aid. Muddut was made from the scraping of opium pipes, refuse of chaudul, dried bran, and other things. When opium was eaten, all the active principles were introduced into the system. He proceeded to argue that, while opium smoking was less injurious than opium eating, still the latter was not the destructive habit which it had been portrayed; that the effects of opium taken in any manner were altogether on the nervous system, and however great, passed off; that no organic disease was traceable to the use of opium, whether used in moderate quantities or in excess; that opium was almost a necessity of life to some people; and that there was no more immorality in smoking opium than in drinking wine, or in smoking tobacco. An interesting discussion followed.

An amusing account of the goat that is so well known in Piccadilly appears in the *Church Monthly*. We are told that "it is about ten years old, and has lived with its present owner, Mr. Miller, coachman to Mr. Alfred De Rothschild, whose stables are situate in Brick-street, Piccadilly, ever since it was a few months old. He has been much noticed by prominent people, and the Duke of Cambridge often stops to give him a friendly tap or word. Living as he does among the aristocracy, and in the very centre of the West-end, the goat has acquired some very fastidious tastes, though he is thoroughly well-behaved. He cannot stand wet or cold, winterly weather, and he has to put up with much inconvenience at such times on that account, as the goat will not go out at all unless the day be fine and fairly warm, preferring the cosy and comfortable stable, as a rule, in winter. It is most amusing to see the goat come to the door at an early hour in the morning and take a careful survey in all directions; if the atmospherical and meteorological conditions do not suit its fancy it turns back and gives up outdoor exercise for the day. Should the morning prove satisfactory, the goat will walk off, and perhaps not be seen again until about nightfall. Should a shower of rain fall during the day, when the goat is out, it will, on its first approach, make for home, or, if at too great a distance for this, seek as comfortable a shelter as circumstances will permit, and stay there until the ground is thoroughly dry again. Generally the goat is not far wrong in its calculations on the weather, many people in the neighbourhood having noticed that when the goat goes out in the early morning the day is sure to be a fine one. His rambles take him all along Piccadilly, Oxford-street, Regent-street, and even further during the season, when he meets many of his friends, who coax him into shops and treat him to his favourite cakes and sweetmeats. He has one questionable habit, which is a liking for tobacco; but he will only accept a certain kind of light-coloured, mild-flavoured cigarette tobacco to which he is rather partial. Many amusing incidents of his adventures out of doors are related. He has been known when spit at by a person to turn round and

walk off in high dudgeon in the direction of home, apparently thoroughly disgusted. The goat has his regular houses of call in the principal West-end squares, and knows exactly the time of day to call when the most toothsome morsels are to be had. He is very particular in his tastes, and will accept nothing unless it be exactly what he likes."

The Archdeacon of Leicester, Bishop Mitchinson, in the course of the charge delivered at his recent Visitation, boldly argued in behalf of the surrender of the Church schools to the State. His declarations of opinion are likely to attract no little attention:—"They were as yet uncertain as to the effect that free education combined with the higher standard of efficiency demanded by the Department, to which they must add in towns the competition of Board schools, would have upon the very existence of Church schools. In the face of common danger they had been urged to combine, but all the schemes of combination proposed had been either too drastic or so tentative that they had failed to command general confidence. It would probably require the extinction of a good many of their schools to enable a sense of imminent peril to overcome the strong instinct of jealous autonomy, especially in matters financial. But those were not their only dangers. Did they think that the concordat—for so it naturally was—arrived at last year as between free education and Voluntary schools was destined to be permanent and final? Let them not live in a fool's paradise. It could not be permanent, and might be rudely disturbed sooner than they thought. Already the foe, whether in the shape of the ratepayer or the parent, was thundering at the gate demanding a share in their management—not to determine the subjects of instruction—that was done down to its minutest details by 'my Lords;' not to regulate its methods or time-tables—that was done by the inspector at his visit; hardly to determine the choice of a teacher, but to determine and restrict the amount and extent of the religious instruction of the chool. For that and its general discipline was all that under present circumstances was left to the managers to determine. Sooner or later, and better sooner than later, the question would have to be fairly faced. Does the Church do well to spend the sums she does on the general education of the people now that the State has recognised that as its proper function, and discharges it efficiently? In bygone days, when the State left education to voluntary effort, the Church took it in hand, primarily that she might inculcate religion more or less on each rising generation, secondarily because reason and experience alike taught that that could only be successfully done when the young minds were also sharpened by secular teaching. In other words, that the heart and emotions were best reached through the cultivated intellectual powers. It was the definite religious teaching of Church of England children, not the principle of voluntaryism, that they had been contending for. They were sometimes assailed with the taunt that the Church's zeal to educate was mere eagerness to proselytise. Let them amend the taunt, and recognise its truth. They did not desire to proselytise. They simply claimed as a national Church to bring up in the definite teaching of that Church children that were not advisedly withdrawn from its teaching. But let them boldly own that they made sacrifices to educate the children of the humbler classes in order that they might train them in morals and religion, and that was the primary, he might say the whole, object. For the Church was a spiritual society, and as such could not devote her time and resources to secular objects, except in so far as they directly helped on her spiritual work—that was, her disciplining of men's hearts and consciences.

"He again pressed the question, Were they doing well to spend such large sums upon the education of the lower classes? He was of opinion that the time had come when they should hand over the entire secular instruction of the people to the State, demanding at the same time that it should confine itself rigidly to secular instruction. This involved the entire abolition of what was commonly called 'School Board religion'—a religion which was the inculcation of a creedless Christianity; and he boldly asserted that the State had no moral right to endow, by a side wind, what was virtually a new religion, for it was an emasculated Christianity which was an affront to the convictions of that large section of the community which claimed as yet to be the National Church. He said the State should confine itself rigidly to secular instruction. He must qualify that statement. In the interests of social order the State might teach, and in his opinion ought to teach, the elements of natural morality to the residuum, probably a small one, that was withdrawn from or not placed under some form of religious instruction—that was, a morality enforced by the positive sanction of revealed religion. But he held that the entire teaching of religion should be relegated to the different religious bodies, to be undertaken at their cost, by their accredited agents—for the State had a right to know that this teaching was efficient—in places provided for them, at a definite hour assigned to them.

"Let them briefly consider how such a scheme would work as far as the Church of England was concerned. He held that the Church should obtain legal power where necessary to hand over to School Boards or similar representative bodies all their school premises as well as their training colleges on fair and, if it might, generous terms, reserving to the vendors the right of preference in renting them hereafter for Sunday use if desired. Out of the purchase-money, supplemented by the contributions of Church people, a parish building might be provided, where needed, to subserve the purposes of daily religious teaching, Sunday schools, parish meetings, and general Church purposes. In this a daily religious knowledge lesson would be given by the clergy and their accredited assistants. When he spoke of the clergy and their accredited assistants, it implied, first, that the clergy must all personally teach their young people religion; and whereas the art of teaching did not come by the light of nature, nor yet as a spiritual gift directly through the imposition of hands, it therefore implied that this art should be acquired by all candidates for the sacred ministry as an antecedent condition of holy orders. There was abroad a most reasonable desire that all candidates for holy orders should pass through a course of special theological training before ordination. This might be given at a theological college or at the university during the last year of their academical course, but one feature of that preparation ought to be the acquisition of the art of successful teaching, and a certificate of this ought to be required as an essential qualification for holy orders. It implied, secondly, that there would have to be in every parish one or more lay teachers, probably in most cases women, to assist and take the place of the parish priest when he was unavoidably absent from his position. They, too, must be trained. Lay people were no more born teachers than clergymen, and must be trained, not necessarily with long and costly training, but must simply be well grounded in the essence of religion, and particularly in the doctrine and discipline of the Church of England, and trained in the teaching and the maintenance of discipline. The clergy knew by experience how difficult it was to get good teachers in their Sunday schools, more from lack of training and teaching capacity than anything else. This want would be met by the trained day-school teacher of religion, who would be a ready-made Sunday-school superintendent or teacher of a difficult class. The remuneration need not be large, for the tax on time would be trifling. In many cases the want would be probably supplied as voluntary work from the parsonage itself, and in other cases the teacher might be utilised as a lay helper or Bible reader. Much, he hoped, would be done by voluntary service, but he laid the greatest stress upon the absolute necessity of previously tested qualifications.

"As to the building in which the education should be given in country villages, the parish church seemed to be the most appropriate school of religion. He could see no possible impropriety on the score of its consecration in its being used, as he had seen it used by Roman Catholics in Belgium and Ireland. On the contrary, its duly use for the instruction of the young in the higher things would at least take away the reproach of the closed church from Sunday to Sunday, and might lead to daily use for other and more sacred purposes. Daily matins most naturally precede or follow daily school instruction. He should be disposed to demand that no religious instruction whatever should be given during the week on the school premises. Whether or no the principal teacher should be permitted to be employed as a teacher of religion was a question. He saw no reason why assistant-teachers might not be so employed. As to ways and means, beyond initial expenses the cost ought to be comparatively trifling. They might look to the National Society, which would be more useful than ever, if that were possible, under the altered circumstances, and be more cordially supported than ever by those in whose regard the religious teaching of the young was the very key of the Church position. They would not be justified in expecting much local help, especially in country parishes, though he should despair of the Church as a Church of the nation if he doubted that what they needed in the way of salaries, books, and appliances would be forthcoming, for according to his scheme every parish would be burdened with its education rate, for every school would be a Board school. Such was the outline of a policy which he felt sure would ere long have to be looked in the face, and, he earnestly hoped, adopted.

"It might be summed up that they should offer the fabrics of their training college and elementary schools to the nation on reasonable terms. They should demand the exclusion from all State schools, as they would then be, of all religious teaching whatever, and should demand a fixed and clear hour daily for themselves and other religious bodies to undertake that teaching, at their own cost, in their own way, and on their own ground. It might be asked if a large percentage of children would not thus escape any religious or moral training at all. Not if the authority should demand, as in the interests of civilisation and social order he hoped it would, a register of attendances from each religious body, and should consign all who did not make a suitable number of attendances at one or other of the religious classes to the school teacher, to be taught the elements of natural morality with the fear of the attendance officers before their parents' eyes. The advantage of the adoption of such a policy was that it would put an end to all strife. It would honourably settle a wearying and disedifying wrangle, and last, but not least, it would mean the removal of a constant source of feud between the Church and Dissenting bodies. They would be placed in this matter on a footing of absolute equality, and in place of mutual recriminations and bickerings would find themselves embarking in a fair race for the influence they all legitimately coveted, and engaged in a godly rivalry in a fair and open field of competition."

At a recent expedition of members of the Oxford Architectural and Historical Society to Stanton Harcourt, Mr. Parker gave an excellent account of the ancient church. It is dedicated to St. Michael, and is a cruciform building of mixed styles, and consists of chancel, nave, transepts, north and south, and a central embattled tower of Early English and Perpendicular work, with a groined roof, and a musical peal of six bells. The chancel is Early English of the thirteenth century (Henry III.), and is lighted by widely-splayed lancets arranged in triplets at the east end and on both sides; it contains a piscina of the same date, and on the north side a beautiful altar-tomb of the fourteenth century, beneath a rich canopy still retaining traces of colour and bearing a number of mutilated shields of arms; this tomb is supposed to be that of Isabel, the daughter and heiress of Richard de Camville; there is also the tomb of Maud, the daughter of John Lord Grey, of Rotherfield, and wife of Sir Thomas de Harcourt, 1394; the tomb bears her effigy in heraldic surcoat mantle and reticulated headdress. The chancel is divided from the nave by a wooden rood screen of thirteenth century work, considered to be the oldest rood screen in this country; its mouldings correspond exactly with the stone work of the chancel arch. The north transept retains a piscina, the platforms of two altars, and four heads as brackets, and the doorway has a stoup just within it. The nave is supposed to be Norman, or, as Mr. Parker suggested, may have been built in the thirteenth century using the old

material, and has two original doorways, north and south, the former having a stoup, and four small Norman windows, c. 1150. On the south side of the chancel is a chapel of rich but late Perpendicular work, belonging to the Harcourts, erected in the time of Henry VII., and filled with monuments of that family; among the most noticeable is a tomb on the south side with effigy in plate armour with the mantle of the Order of the Garter, to Sir Richard Harcourt, K.G., who was killed by the Staffords of the Lancastrian party in 1471, and to Margaret (Byron) his wife, with her effigy in surcoat, mantle, and veiled headdress, and wearing the garter above the elbow of the left arm. There are other instances of the effigies of ladies wearing the Order of the Garter, but they are by no means numerous. Opposite this tomb is that of the second Sir Robert, grandson of the last mentioned, who was standard bearer to Henry VII. at the Battle of Bosworth, 22nd August, 1485. The colouring of the chapel has been restored. In the north transept is a small round marble with the arms of Harcourt impaling Beke, believed to commemorate Sir John Harcourt, 1330 In the chancel is a monument of the Huntingdon family, 1693. The font is a tall panelled octagon of Perpendicular date, and was restored in 1833, the original ornaments then being placed on a tablet under the west window. There are several brasses of the fifteenth and sixteenth century, and a shield dated 1293 disappeared a few years ago. The register dates from 1568.

Mr. Parker also gave some particulars of the Harcourt family, and the meaning of the name Stanton, "the town near the stone," also quoting from the charter granted by Adelaise, second wife of Henry I., conveying the manor, &c., of Stanton Harcourt to her cousin Milicent, wife of Richard de Camville, on the marriage of the latter. The chalice is inscribed with the names of "John Wood, Thomas Redborne, Thos. Wisdome, Wm. Bedwell, Churchwardens, A.D. 1647," and the silver flagon with lid is the "gift of Dorothy Smith to the Parish of Stainton Harecourte." In the Register for the year 1718 is the following quaint entry concerning the death and burial of two lovers who were killed by lightning:—"John Hewit and Sarah Drue was buryed ye 1st of August. Thoose two was killed by the thunder and ligtnigs. They was killed stone dead, July 31st." On a tablet affixed to the wall of the church is this epitaph, written by Pope:—

"Think not by righteous judgment seized
A pair so faithful could expire,
Virtue so pure Heaven saw well pleased,
And rapt them in celestial fire.

"Live well and fear no sudden fate,
When God calls virtue to the grave;
Alike 'tis Justice soon or late.
Mercy alike to kill or save."

The tombstone has this inscription:—"Near this place lie the bodies of John Hewitt and Sarah Drew, an industrious young man and virtuous maiden of this Pariah, contracted in marriage, who were both killed by lightning the 31st day of July, 1718."

Sir Lepel Griffin, in an article in the *Fortnightly Review*, speaks out in plain language of the folly of the the agitation in favour of introducing representative institutions. He says:—"It would be both ungracious and impolitic to call public attention to the weaknesses and defects of the Bengalis who are, equally with Englishmen, the subjects of the Queen, unless a special justification were found in the tendency of the legislation, which has this session been proposed by the Government and accepted by the House of Commons, in the Indian Councils Bill, a measure which might have been consistently introduced by a Radical ministry, but which no one on the Conservative benches approves, although, with that timidity which is the curse of modern political life, members will not vote against a bill introduced by the Government. Thus, both parties united to pass what the majority considered a dangerous and retrograde measure, and to crush the protests of the few men, like Mr. J. M. Maclean, who had both the knowledge to oppose wisely and the courage to oppose in vain. For the Indian Councils Bill is dangerous, not for the positive mischief that its provisions, rationally interpreted, will cause, but as a dishonest admission of the representative or elective principle in Indian politics and a concession to agitation which, under the loud-voiced pretence of loyalty, is seditious and hostile to the British Government, conducted by a class in no way representative of the Indian people, but which, on the contrary, is regarded by all the manly and martial races of the population with dislike and alarm."

Sir Lepel Griffin goes on to urge that "it is necessary that those who oppose a measure like the Indian Councils Bill should make it clear that their objection is not to granting to certain races or classes of the Indian people political rights and privileges, to which by character, training, and importance they may be entitled, and for which they are prepared, but to concessions made to a worthless group of agitators who represent nothing but themselves, and who are as fit for representative institutions as monkeys. When the time comes, as I hope it may, when the manly races of India—the Sikhs, Rajputs, and Marathas—are ready and anxious to accept some share in the government of the country, either by popular representation or by what would be, for India, some less revolutionary method, I believe that all the true friends of India, who have served in the country and whose first thought is for the benefit of the people, will be eager to meet them halfway and to cheerfully assign to them a fair portion of the burdens of administration. These races have an intellectual development quite equal to that of Englishmen, while their love of individual and tribal independence is quite as strong, as has been proved by the manner in which the village communities of Northern India have survived, with little loss or change, the many waves of invasion which have swept over the country."

He points out that:—"The danger of conceding any portion of political power to Bengális, in answer to agitation which is always extravagant and generally seditious, is, that in proportion as we attempt to satisfy the demands of a race which is troublesome in quiet times and useless when war or danger threatens us, we alienate the affection and loyalty of the races on whose active and energetic support the safety of our Indian Empire must ultimately depend. If India were a homogeneous country, like France or Germany, peopled by Bengális alone, there would be little danger in granting them representative institutions; for, although their Parliament would be worthy of Laputa, it could be sent adrift, in Cromwellian fashion, when war was imminent, and the English would themselves defend what they had originally conquered. But the Bengalis are far more different from the Sikhs in manners, language, character, and physique, than the French are from the English or Germans. They have nothing in common. The strong, fierce, independent warrior of the north has a deep-rooted contempt for the smooth, subtle, and cowardly lowlander, who is neither fit to fight or to govern, but who is his superior in the art of intrigue, who can beat him in every competitive examination, and to whom will fall the whole weight of any political concessions that agitation can wring from the timidity of the Government. The world is ruled by strength and courage, not by the results of competitive examinations. Asia merely repeats the lessons of Greece and Rome. Effete civilisations, whose leaders can but talk, and imagine that they have really done something when they have only made a speech, are invariably overwhelmed by the strong barbarians from the north, who cannot read or write, and who seal their treaties with the pommel of their swords."

Sir Lepel Griffin concludes by bluntly declaring that "representative institutions are altogether unsuited for India, and any attempt to introduce them will be attended with disaster. They are, in their modern development, the invention of the Anglo-Saxon race, to whose constitution alone they seem to be suitable. They are not, like Holloway's pills, a panacea for all political disorders. There are some benighted persons who see no beauty in the results of universal suffrage in America, where the scum, as ever, rises to the surface; and I can imagine Fortune, with her fateful ballot box, smiling somewhat grimly when, as the result of the concentrated intelligence of some great constituency, the names appear of Mr. Alphœus Cleophas Morton or Mr. Seymour Keay. But the rough, free, and independent Anglo-Saxons require little government, and we contrive to hold our own in a feebler world in spite of the imperfections of our rulers. But in India, which is an assemblage of nations of different interests, languages, and creeds, representative institutions are for the present impossible. It would merely signify the handing over of political power to the Bengáli Báboo, who is as astute a wirepuller as Mr. Schnadhorst. His Imperial Parliament would only exist until he had, as he desires, repealed the Arms Act, when the bearded Sikhs and broad-backed Pathans, with their girdles stuck full of strange weapons, would sweep him and his fellows into the Bay of Bengal. No; if representative institutions are to be our destruction as they were once our glory and salvation, let us die like men and not as women. If the time come, as come it may, when the brave, strong, and intelligent races of North and Central India, whom I love and respect, are ripe for self-government, and demand it, as they do not to-day; and if the grant of this demand compels our retirement from India, let us leave with the blessings of the people and the honour which will throughout all ages belong to England for having civilised and enfranchised 300,000,000 of the human race, but let us refuse, at the bidding of a few unworthy men, to resign our glorious heritage of conquest into the feeble hands of the Báboos of Bengal.'

The Rev. Augustus C. Legge, the Vicar of North Elmham in recent lectures has given a graphic sketch of the ecclesiastical and civil history of his parish. He and his parishioners are naturally proud that they can trace back the religious history of the parish some twelve hundred years. Mr. Legge points out that "The East Anglian See was planted at Dunwich, in Suffolk, by Felix, a native of Burgundy, A.D. 630. Fourth in succession to him was Bisus or Bisi, A.D. 669. Bishop Bisus divided East Anglia into two Dioceses, fixing the other See at North Elmham. I am aware that it is disputed as to whether this is the fact; there are those amongst antiquarians who are of opinion that the new See was placed at South Elmham, in Suffolk, instead. But my reply to this theory—for after all it only amounts to theory—is that all the best authorities (the late Mr. Carthew, a distinguished Dereham Antiquarian, amongst the number are stoutly opposed to it. Moreover, apart from all other considerations, the matter seems to be sufficiently and satisfactorily settled, at least to my mind, by the following query:—Is it, I ask, likely that Bisus would have placed two Sees in Suffolk, and left the large and important county of Norfolk entirely without Episcopal oversight? After, then, the division of the See by Bisus, Bedwin or Bedwinus became the 1st Bishop of North Elmham, A.D. 673, in other words, 1,200 years ago. May I not, then, regard with some pardonable pride, mingled, I trust, with a due sense of my own unworthiness, my position as vicar of a parish which is able to trace distinctly its religious history for a period of twelve centuries; during which the ministrations of the Church of Christ were duly carried on, and were supported by the same endowments, arising mainly from the tithes, which are in existence to this day, and are now supporting me? But, to pass on. Bedwin was succeeded by ten Bishops. I will not weary you by giving all their names, but it will certainly be interesting to allude to one of them. In 826 Humbyret, or Humferth, or Humbert, was consecrated. He lived in the days when the land was filled with rapine and violence, blood and slaughter, through the incursions of the Danes. He crowned Edmund King of the East Angles on Christmas Day, 856, and together with his royal master won the crown of martyrdom at the hands of the fierce invaders on November 20, 870, or 871. An ancient rhymer thus immortalises him:—

"Into our bed-roule here, her Humbert in doth bring,
(A counsellour that was to that most martyred King Saint Edmund) who in their rude massacre then slaine,
The title of a Saint, his martyrdome doth gaine."

And now follows a period of blank for upwards of a century during the occupation of East Anglia by Danes. All Episcopal records perished, and history

is silent as to the name of any Bishop either of Dunwich or Elmham. In the next, the 10th century, however, when England became consolidated under Ethelstan, it appears that the two East Anglian Sees were united under the old name of the Bishopric of Elmham. Henceforth from A.D. 942 to 1070 follow eleven Bishops in succession, and this will bring up the entire roll of Elmham Bishops to the goodly number of twenty-two. Of these, Hufast, consecrated in 1070, was the last of Elmham and the first of Thetford, whither the See was transferred in 1075. Third in succession to him was Herbert de Losinga, the last Bishop of Thetford and the first of Norwich, who also founded the Cathedral. His name carries us back straight to Elmham. I will show you how. But first of all it will be interesting to see in what reputation he was held by men of his own time. There are two accounts of him extant, the one good, the other indifferent. As a matter of charity I will place both before you. Bartholomew Catton, a monk of Norwich, author of *The Norwich Annals and a History of the Bishops of Norwich*, both which are published in Wharton's *Anglia Sacra*, gives him an excellent character, affirming him to have been a man learned in all parts of secular and divine learning, incomparably eloquent, and so very beautiful and grave, that those who knew him not, might discover him to be a Bishop, the graces of his mind shining in his countenance, wise in all he did or said, faithful, charitable and honest. In fact one cannot imagine a better man. But the other account is in striking contrast. The writer of it says, 'First was he here in England (he was a native of Normandy) by fryndeshyp made Abbot of Ramseye, and afterwards Byshop of Thetforde by flattery and fat payment, in the year of our Lord 1091, for the which he is named in the chronicles to this day, the kyndelyng match of Simony, and that noteth him no small doar in that feate,'—and truly so, for he is said to have given no less than £1,900 (a prodigious sum in those days) to be appointed Bishop of Norwich, and by means of his intimacy with King William Rufus he managed to amass such wealth as to buy for Robert de Losinga, his father, the Abbacy of Winchester, paying for it £1,000. His conscience, however, appears to have smitten him for his Simoniacal acts, and he made up his mind to go privately to the Pope, confess, and obtain absolution. The King however refused him permission to go, showing his displeasure by depriving him of his pastoral staff, though not long after he was able to carry out his intention with the King's full consent, and obtained absolution from the Pope in 1093, having first of all resigned his ring and staff into the Pope's hands, who enjoined him by way of penance for his misdeeds to build certain churches and monasteries. This he fully carried out in a most sumptuous manner, building churches at Yarmouth and Lynn, two at Norwich, and one at North Elmham; that is to say, according to my own ideas, he built the chancel, where alone and nowhere else in the church, Transition Norman architecture, the style of his period is to be met with. I have said before that my impression is that the church was built bit by bit. In the course of a hundred years or so, I suppose, this chancel fell out of repair, and new work was introduced in the style of Early English, and at the same period the nave was built, having on each side six pillars alternately round and octagon. Then two hundred years or thereabouts pass away, and the north and south aisles and a side chapel, dedicated to St. John, where the organ now stands, are added in the Decorated style. Again, another period of about 100 years goes by, and then a great work is undertaken in the Perpendicular style. A clerestory, or in other words a story raised clear of the roof, is to be built, and in order to do this the roof has to be heightened, and, as a consequence, the pillars of the nave supporting it. Where the newer work in the pillars begins is easily to be traced, as the upper portion of them is built of larger stone-material than the lower. These, together with the arches they support, are Early English. The string course of a former roof is visible over the tower arch at the west end. After this was completed, or perhaps while the clerestory work was still going on, another side chapel is added to the church on the south side, dedicated to St. James, and a window is added on the south side of the chancel. The necessity for this window is apparent, as, when the south chapel was built, the small Norman windows just beneath the roof over the south wall of the chancel—one of these windows still remains, while the outline of another can be traced close to it—became of no use for the purpose of light. At the same time the old early English priest's door, now forming the entrance to the chapel, had to be replaced by another a little to the east of it. This door, or rather doorway, is of peculiar make, having been pierced diagonally through the thickness of the wall. Last of all, the tower is raised at the west end. Now, a remarkable feature of this tower is that it has what is called a Galilee porch. The word is said to be derived from the Scriptural expression 'Galilee of the Gentiles.' It was a porch or chapel usually at the west end of a church, where the monks were wont to assemble on returning from processions, where bodies were laid previous to interment, and where females were allowed to see the monks to whom they were related, or to hear divine service.

"All this was undoubtedly a great work, and brings the religious history of the parish down to somewhere between 1400 and 1550, the period during which the last style of Gothic architecture, known as the Perpendicular, prevailed. As the church appeared then, saving and except the interior fittings, so it appears now. Let me take you inside and we will try and picture what the internal aspect was at that date. For this purpose we shall obtain no little help from an old Churchwarden's account book beginning in 1539—a very valuable book which I have just published. First, then, there was the high altar at the east end with the monstrance standing upon it, a square-shaped box made of crystal or some transparent material, containing the Blessed Sacrament, which at the celebration of the Mass was lifted up in sight of the people, and the Saunce or Sanctus or Sacring bell was rung to intimate what was taking place to the parish outside. There is an entry in the churchwardens' book for the repairing of the Saunce bell. Anyone who has any desire to see one still in existence, though I believe not in its original position, has only to make a journey to Scarning and look inside Dr. Jessopp's church. The same name was also given to the bell which was rung in processions through the streets to indicate the approach of the Host when the priests were on their way to minister to some sick parishioner. It derives its meaning from the words *Sanctus, Sanctus, Sanctus Deus Sabaoth*, Holy, Holy, Holy Lord God of Sabaoth. The word comes from the French *sacrer* and the old English verb *sacre* to consecrate. A book upon the *Discovery of Witchcraft*, published in 1584, mentions. 'He heard a little sacring bell ring to the elevation of a to-morrow mass.' Besides the high altar there were two altars in the side chapels of St. John and St. James, and no doubt there were others as well, but of these I can only find mention of one, and that only by way of hint. At the foot of the last page of the churchwardens' book is a memorandum of the receipt of 16s. 10d. for the 'plowlett,' which I take to mean the 'plow-light,' *i.e.* the light kept burning before what was called the plow-altar. It was to this altar that husbandmen were accustomed to resort in order to supplicate the blessings of the Almighty upon the fruits of the earth and to pay their votive offerings. The wax needed for the candles which were lighted at these several altars was provided out of the Church Fund, the churchwardens having a chest in which to keep, as entered in their accounts, 'The Common Light.'

"On the north side of the chancel stood the sepulchre. It was a place where the Blessed Sacrament was solemnly reserved from Good Friday to Easter Day. These sepulchres were of two kinds:—(1) permanent, *i.e.*, built into the north wall of the choir or chancel, adorned with rich ornamental covering and appropriate imagery—(2) movable; composed of framework and rich hangings, set up for the occasion. It not unfrequently happens that our Churches are provided with a tomb on the north side of the chancel, which served for the sepulchre and was adorned on these occasions with hangings and other decorations. Devout persons erected tombs with the special intention that they should serve for the sepulchre, so that those who came to visit it in Holy Week might be moved to pray for their souls. One such still remains in Long Melford Church in Suffolk—at least it was there in 1868. An old manuscript in Neal's *Views of Churches* gives the following description of the ceremony of the sepulchre as it was practised in that church:—'In the quire there was a fair painted frame of timber to be set up, about Maundy Thursday, with holes for a number of fair tapers to stand in before the sepulchre, and to be lighted in service time. Sometimes it was set overthwart the quire before the High Altar; the sepulchre being alwaies placed, and finely garnished at the north end of the High Altar (the part of the Altar alluded to is here, you will observe, given its proper designation, the north end and not the north side), between that and Mr. Clopton's little chappel there in a vacant place of the wall; I think *upon the tomb* of one of his ancestors.'

"A lectern is mentioned in the accounts as standing at the door of the choir, perhaps just outside in the nave. On one side of this door was the 'poor folks' chest.' When Henry VIII. dissolved the monasteries, alleging by way of reason or excuse for his destructive act that the inmates had become incorrigibly bad and corrupt, of which there is not a particle of proof except the self-interested allegations of his own sycophantic commissioners—when he put this extreme measure in force, he perhaps little thought of all the misery and poverty which his action would entail upon the indigent throughout the country. The poor had always been the especial care of the monks. No needy applicant ever came to the monastery gates in vain. Food and lodging were willingly and bounteously provided at all hours of day or night. Consequently when these monasteries were thus ruthlessly and summarily suppressed the sad wail of starvation arose amongst the poor, and so greatly did the evil increase that in the reign of Queen Elizabeth the first poors' rate had to be forced upon the country. There were certain Acts of Parliament in Henry VIII.'s reign which directed that able-bodied vagrants should be publicly whipped and sent to the place of their birth. But it was found that these Acts could not be enforced, because there was no fund for the relief of the impotent poor, nor for the employment of the able-bodied when they returned to the places where they ought to be maintained; there were besides no sufficient instructions as to the way in which tramps should repair to their proper districts. A beggar who was tramping homewards at the rate of ten miles a day was to be relieved 'upon the sight of his letters given him at the time of his whipping,' and the officers of all towns and villages were to keep the poor by way of voluntary and charitable alms; while they were to set the able-bodied to work, so that they might maintain themselves. The Churchwardens were to gather the alms with boxes on Sundays, Festivals, and Holy Days, so that the poor, impotent, lame, sick, feeble and diseased might be sufficiently provided for, and not have to go about and beg. Hence in order to receive these alms the 'poor folks' chest,' as at Elmham, so in Churches generally, was placed at the choir door or elsewhere.

The British and Foreign Blind Association last year embossed 8,500 books in English, French, German, Latin, Greek, and other languages, for the use of blind readers. About 250 volunteers blessed with sight were engaged in writing out the first copies of books in Braille for this Association, and seventy paid blind writers are employed in making copies. Besides these, the Association continues to publish its two magazines for the blind—*Progress*, started by the late Dr. T. R. Armitage in 1881, and *Playtime*, a magazine in uncontracted Braille for children.

A stained-glass window is to be erected in Portsea Church in memory of the late Mr. W. H. Smith, who gave £29,000 to the building fund.

The smallest, simplest, and best protected post-office in the world is in the Straits of Magellan, and has been there for many years. It consists of a small painted keg or cask, and is chained to the rocks of the extreme cape, in a manner so that it floats free, opposite Terra del Fuego. Each passing ship sends a boat to take letters out and put others in. This curious post-office is unprovided with a postmaster, and is therefore under the protection of all the navies of the world. Never in the history of this unique "office" has its privilege been abused.

SOCIETY.

The marriage between Major Pengree, R.A., and Miss Amy Clark, second daughter of the late Mr. Alexander Clark, of 37, Lancaster-gate, and Taplow House, Bucks, will take place on June 11 at St. Mark's Church, North Audley-street, at half-past two.

The marriage of Major Basil E. Spragge, D.S.O., 51st Yorkshire Light Infantry, and Miss Annie Ingham Brook, daughter of Mr. Edward Brook, of Hoddom, N.B., will take place on the 15th of June at St. Augustine's, Queen's-gate, at two o'clock.

A marriage has been arranged, and will take place on July 5, between Mr. John M'Gregor Laird, eldest son of Mr. John Laird, of Birkenhead, and Theodosia Mary, daughter of Major J. Barnett Barker, Chief Constable.

Also between Mr. Freeman Thomas, of Ratton, Sussex, grandson of the late Viscount Hampden, and the Hon. Marie Brassey, youngest daughter of Lord Brassey.

Also between the Hon. Rowland Winn, M.P., eldest son of Lord St. Oswald, and Miss Mabel Forbes, youngest daughter of the late Sir Charles Forbes, Bart., of Newe.

Also between Mr. John Cottrell Dormer, third son of the late Mr. Clement Upton Cottrell Dormer, of Rousham, Oxon, and Ingmire Hall, Yorkshire, and Hilda, third daughter of Mr. and the Hon. Mrs. Trelawny, of Shotwick Park, Chester.

Also between Mr. Fullerton, of Thrybergh Park, Yorkshire, and Mary Gace, only daughter of Mrs. Clarke and the late R. C. Clarke, of Noblethorpe, near Barnsley.

The marriage of the Earl of Westmorland and the Lady Sybil St. Clair Erskine, second daughter of the late Earl of Rosslyn and Blanche Countess of Rosslyn, took place in St. Michael's Church, Chester-square, on Saturday at noon. The Duke of Cambridge and a large party of relatives and friends assembled to witness the ceremony, those present including the Austrian Ambassador and Countess Deym, Count Münster, the Portuguese Minister, the Duchess of Westminster, Blanche Countess of Rosslyn and the Hon. FitzRoy St. Clair Erskine, the Countess of Rosslyn, the Marchioness of Stafford, the Marchioness of Ormonde and the Ladies Butler, Maria Marchioness of Ailesbury, the Earl and Countess of Londesborough, the Earl of Lonsdale, Countess Howe and the Ladies Curzon, the Earl of Wharncliffe, the Countess of Darnley and Ladies Bligh, Countess Grosvenor, Viscount and Viscountess Raincliffe, Viscountess Hood, Lady Brooke and the Hon. Guy and the Hon. Marjorie Greville, Lord Algernon Gordon Lennox and the Ladies Caroline and Florence Gordon Lennox, Lady Chesham and the Hon. Lilah Cavendish, Lady Margaret Spicer, Lady Dorchester, Lady Blanche Conyngham, Mr. and Lady Constance Combe, Lord Rowton, Lady Eva Greville, Helen Lady Forbes and the Misses Forbes, the Hon. Lady Ewart and the Hon. Nina Willoughby, the Hon. Humphrey and Lady Feodore Sturt, the Hon. Henry Stonor, the Hon. Derek Keppel, the Hon. Mr. Walsh, Mrs. Bischoffsheim, Mrs. James, Mrs. W. H. Grenfell, Mrs. and Miss Fleming, Mr. A. Montgomery, and many others. The bride wore a dress of rich white satin, veiled with a Venetian overdress of white crêpe, embroidered with silver, and her tulle veil was fastened by a large pearl and diamond sun, the gift of the Marquis and Marchioness of Stafford. The bridesmaids, Lady Angela St. Clair Erskine, sister of the bride, Lady Mildred Denison, Lady Margaret Grosvenor, Lady Constance Grosvenor, the Hon. Cecilie Willoughby, and Miss Blanche Forbes, were attired in white grenadine over white satin, with pink sashes, and wore large black chip hats trimmed with pink roses and black tips. The bridegroom presented each with a white ostrich feather fan and a bouquet of La France roses. Mr. Francis B. Mildmay, M.P., attended the bridegroom as best man. Canon Fleming, vicar of St. Michael's and Chaplain in Ordinary to the Queen, officiated, assisted by the Rev. J. Thompson, chaplain of Rosslyn, N.B., the Rev. M. E. Bisset, and the Rev. F. St. John Corbett. Lord Rosslyn gave his sister away. There was no wedding breakfast, as both families are in mourning, but the Marchioness of Stafford gave a small luncheon to the bride and bridegroom and their nearest relations at her house in Berkeley-square. Later in the afternoon Lord and Lady Westmorland proceeded to Spye Park, Chippenham, the residence of Captain Spicer (brother-in-law of the bridegroom), for the honeymoon. The wedding presents included—from the Prince and Princess of Wales to the bride, a diamond and sapphire trefoil brooch; from the Prince of Wales to the bridegroom, a diamond scarf pin; and from the Duke of Cambridge to the latter a pair of gold links with 1892 in diamonds.—An accident occurred to Lord and Lady Westmorland on their arrival at Chippenham on Saturday evening. As they were driving from the station the horse shied at a passing train and fell, throwing Lord and Lady Westmorland into the road. Lord Westmorland escaped unhurt, but Lady Westmorland was much shaken. Subsequently, however, she was able to proceed to Spye Park.

The Duke and Duchess of Connaught gave a garden party at Government House, Portsmouth, on the 24th ult. The guests were received by their Royal Highnesses in the drawing-room, the Duchess wearing a becoming dress of black crépon, with front of jet passementerie, bonnet of black lace and jet, with black aigrette, and parasol of striped moiré. Amongst the guests were the Marquis of Lorne, the Earl and Countess of Clanwilliam, Sir George and Lady Willis, General and Mrs. and Miss Geary, Colonel, Mrs., and the Misses Durnford, Colonel and Mrs. Cavage, Captain the Hon. Mr. North Dalrymple, Colonel and Mrs. Brooke, General and Mrs. Ritchie, Colonel and Mrs. Moody, General and Mrs. Catty, &c. The bands of the regiments in garrison played in the grounds during the afternoon, and a clever conjuring entertainment was given by Herr Wingard. Refreshments were provided in tents on the lawn, and, the weather being propitious, the guests spent a most enjoyable afternoon. Many stylish gowns were to be noticed. The Hon. Mrs. North Dalrymple looked charming in a black costume, the bonnet trimmed with violets. Mrs. Cavage was elegantly dressed in electric-grey Pompadour brocade, the skirt edged with a thick ruche; short cape of guipure lace, and large hat with electric grey feathers. Mrs. Moody looked well in a costume of salmon-pink crépon cloth with large black spots, made with large Watteau pleat; black hat with feathers. Mrs. Mercer was in myrtle green Bengaline, with bonnet and parasol to match; Lady Willis in black, handsomely trimmed with passementerie; black bonnet of lace and jet. The Misses Chads wore black brocade. Mrs. Catty looked well in black Bengaline, trimmed with velvet, and lined with coral pink; black jet bonnet with coral feathers, and parasol trimmed to match. Lady Clanwilliam wore an elegant costume of brown and white brocade. Mrs. Gordon was in brown, trimmed with écru lace. Mrs. Coombe was in grey, with one of the fashionable full-backed coats. Mrs. Sinclare looked well in a dove-coloured costume, with bonnet and parasol to match; and Mrs. Sedgwick was handsomely gowned in black and heliotrope striped silk; lace mantle, and bonnet to correspond.

One of the most brilliant balls which have been given this year took place on the 20th ult. at Chesterfield House in honour of the *début* of Lord and Lady Burton's child, Miss Nellie Bass. The floral decorations were on a most magnificent scale, the entire staircase being covered with groups of pink roses, lightly arranged with foliage, and drooping over the balustrades in graceful trails. Lady Burton was dressed in rose-leaf pink satin, draped in Greek style, with crêpe of the same shade, richly hand-embroidered in silver, on the bodice in little dots, and on the flowing drapery in oak leaves. The Hon. Nellie Bass wore a gown of white satin, prettily trimmed with chiffon and trails of white roses. Isabella Countess of Wilton's gown of olive-green satin was combined with primrose satin, and enhanced by a stomacher entirely covered with splendid diamonds. Julia Countess of Jersey was in cream satin flounced with black lace, and trimmed with jet pailletted net; Miss Bruce was dressed in heliotrope satin, veiled in chiffon; Lady Sarah Wilson's ivory satin gown was draped with rich Brussels point: Lady Hindlip wore a cream satin "Gainsborough" gown, with sash of light green velvet. One of the most successful toilettes was worn by Mrs. Menzies. The Empire gown of rose-pink satin was trimmed round the neck with a narrow gold passementerie and fine white lace, the puff sleeves of yellow were headed on one shoulder by a bow of pale blue velvet, and a yellow velvet girdle, emboidered in gold, caught the gown to the figure just below the bust. Another lovely gown, worn by Mrs. Adrian Hope, was of pale hydrangea-toned satin, classically drapped in pale blue tulle embroidered in silver; on the bodice folds of pale blue satin were arranged on the bust, and the trimming was completed by twists and pearls and bunches of hydrangeas shaded from mauve to blue. Lady Cremorne wore blue faille, lined with foot-ruche of pale pink satin, and an Empire sash of pink satin. Lady Savile Crossley wore black velvet, and carried the new fashionable "handful" of Rothschild carnations. Mrs. Jack Wilson wore a "rainbow" gown of palest tea-green faille, veiled in white mousseline de soie, and trimmed with chiffon in every delicate shade. The sleeves were formed of a pink, a blue, and a green frill and bunches of pink baby roses, and a sash of green, pink, and blue ribbons trimmed the bodice. Lady Clifford's pink satin gown was richly jetted. Mrs. Leigh of Lime wore a cream satin gown, covered with net embroidered in gold thread and beetlewings. A watteau pleat of the satin was tied round the waist by a wide pink satin ribbon, carried up the bodice front to tie in a big bow at the bust. Miss Berens wore a pretty gown of cream satin, trimmed with frills of tulle edged with ribbon, and a white satin Empire sash. Lady Brooke looked very lovely in ivory satin, with wide sleeves of blue velvet, and a Goodyear bouquet of Maréchal Neil roses. Lady Scott looked well in a blue satin gown, richly trimmed with velvet of a darker shade embroidered in fine crystals.

Lady Brassey gave a dance at the family residence in Park-lane on Tuesday week, to celebrate the *début* of Lord Brassey's youngest daughter, the Hon. Marie Brassey. The beautiful house was at its best, the decoration being enhanced by a quantity of flowers. The dresses were not worn so low as usual, and the sleeves in most cases formed one large puff from the shoulder to the elbow, and were composed of a contrasting colour and material. Lady Brassey was dressed in art-blue Bengaline and velvet, with a deep frill of Brussels lace round the shoulders, down each side of the front, and round the slashed elbow sleeves; her jewels were a tiara of diamond stars, diamond neck lace, bracelets, &c., and she carried a lovely shower bouquet of pink and white orchids. The young *débutante* wore her Drawing Room dress, without the train, of white satin, with bands of silver embroidery edging the bodice just below the waist and under the arms, and a puffing of silver sprinkled net above the short puffed sleeves being also bordered with the embroidery; she wore a pearl necklace, and carried a posy of the finest pink and white carnations. Viscountess Malden was in grey and white brocade, with handsome diamonds. The Hon. Miss Capell, deep cream satin, brocaded in a very delicately coloured design in pink and green, the bodice being trimmed with pale pink embroidered chiffon. The Duchess of Athole, who was in grey satin brocaded with pink flowers and trimmed with terra-cotta velvet, brought her daughter, Lady Evelyn Stewart Murray, who was in white satin and pink velvet. The Duchess of Westminster wore black satin, with panels of white silk veiled with black lace, a handsome pearl necklace, and diamond ornaments. Lady Margaret Grosvenor wore a white dress, adorned with flowers and trimmed with narrow white satin ribbon. Lady Idina Brassey, pale blue striped moiré and satin, trimmed with silver passementerie. Lady Borthwick's black dress was relieved with massive silver trimmings, and she wore some handsome diamonds and turquoises. Miss Borthwick wore an Empire dress of the softest turquoise-blue silk, with a frayed-out ruche round the edge, and bow with long ends falling from the shoulders. Viscountess Cantelupe, white satin, with light blue velvet sleeves (one large puff to the elbow) and sash, and berthe of old lace; a diamond coronet, and superb suite of sapphires and diamonds. The Countess of Sefton, black satin, with magnificent diamonds studded about her dark hair. Lady Gertrude Molyneux, white satin, with black velvet sash and trimmings. Lady Willoughby de Eresby, white satin, with broad stripes of exquisite floral embroidery let in, and bodice trimmed with beautiful old lace. Hon. Cecilie Willoughby, a simple white silk dress, trimmed with pink and white crêpe. Countess Deym, white satin front brocaded with silver, and train of primrose satin, bodice trimmed with primrose velvet; diamonds in the hair, and pearl necklace. The Countess of Dudley, black lace dress and pearl and diamond ornaments. Lady Edith Ward, pale pink embroidered gauze over silk of the same colour. Countess Cadogan, white silk brocaded with bunches of pink flowers, and trimmed round the bodice with pale blue chiffon; diamond coronet and ornaments. Lady Sophie Cadogan, white net and satin. The Countess of Arran a stylish dress of flame-pink brocade and white lace, a band of pink velvet in the hair, and diamond ornaments. Lady Esther Gore, soft pale grey broché satin in a design of true lover's knots, with Empire satin of pink velvet, and sleeves and berthe of old lace. Miss Peel, mauve-pink silk with a narrow white stripe, and chiffon frills of the same

colour round the bodice. Mrs. Bischoffsheim, amber satin, trimmed with narrow bands of brown fur, and sleeves of old lace, a large diamond spray in the coils of her hair, and several rows of pearls round the throat. Hon. Mrs. Eustance Dawnay, black satin, sparkling with jet, bodice studed with diamonds, and pale yellow feather and diamonds in the hair.

The Archbishop of Canterbury and Mrs. Benson entertained the Earl of Mount-Edgcumbe and Lady Edith Edgcumbe, the Bishop of Rochester, Lord and Lady Reay, Lord Norton and the Hon. A. Adderley, Lord and Lady Herschell, Lord and Lady Lingen, Lady Lyttelton and the Hon. Sarah Lyttelton, Mr. J. G. and the Hon. Mrs. Talbot, the Dean of Wells and Mrs. Jex Blake, Archdeacon and Mrs. Farrar, Mr. Erskine, and the Misses Monk at dinner at Lambeth Palace on Saturday.

The Duke of Cambridge, as Colonel of the Grenadier Guards, presided on Monday night at the annual dinner of the 1st Guards Club (Grenadier Guards), at the Hôtel Métropole. His Royal Highness was supported on his right by General Prince Edward of Saxe-Weimar, and on his left by Colonel H. Trotter, (Colonel Commanding the Regiment). Upwards 120 officers were present, including the Duke of Wellington, Viscount Baring, Lord A. F. Compton, the Earl of Courtown, Lord F. J. Fitzroy, Count Gleichen, Lord Claud Hamilton, Lord Hatherton, the Marquis of Hertford, Earl Howe, Lord Longford, Lord Methuen, Lord Manners, the Earl of March, Lord Raglan, Lord H. Russell, Lord Saltoun, the Earl of Sefton, and Earl Stanhope.

The Hon. Percy and Mrs. Wyndham entertained a large party of relations and friends at their residence in Belgrave-square on the 14th ult., on the occasion of the marriage of their youngest son, Captain Guy Percy Wyndham, with Mrs. Brooke. The bride wore a long trained dress of cream-flowered brocade, trimmed with lace, and a black lace bonnet, with shaded heliotrope feathers, and carried a bouquet of exotics; Mrs. Cornwallis West, sister of the bride, was attired in green satin, relieved with black lace, and jet bonnet with green feathers; Countess Grosvenor wore pale blue silk, trimmed with black, and black hat; Princess Heinrich of Pless, pink silk, ornamented with black lace and jet, and black hat with pink feathers; the Countess of Mayo, black flowered foulard, and bonnet with heliotrope feathers; Lady Olivia Fitzpatrick, mother of the bride, black broché, trimmed with mauve, and bonnet to harmonise; the Countess of Bective, pale grey and blue cloth, with bonnet to correspond; Lady Florence Bourke, dark heliotrope and white striped foulard; Lady Elizabeth Biddulph, mauve satin, covered with black lace, and bonnet with mauve feathers; Lady Virginia Sandars, a grey dress, with black trimmings, and pink flowers in her bonnet.

The ladies of Glamorganshire gave a grand ball at the Assembly Rooms, Cardiff, on the 20th ult., to Col. Colquhoun Reade and the officers of the 3rd Battalion, Welsh Regiment, who are now in camp for their annual training. The hostesses were the following: Countess of Dunraven, Lady Windsor, Lady Spearman, Lady Lewis, Lady J. J. Jenkins, Lady Morgan, Miss Talbot, Mrs. Mackintosh of Mackintosh, Mrs. Gilbertson, Mrs. Howel Gwyn, Mrs. A. J. Williams, Mrs. Wood, Mrs. W. T. Crawshay, Mrs. Llewellyn (Court Colman), Mrs. Byng Morris, Mrs. Llewellyn (Baglan Hall), Mrs. Franklen (Clemenstone), Mrs. Hobart Tyler, Mrs. Nicholl (The Ham), Mrs. Bassett (Beaupre), Mrs. R. K. Bruce, Mrs. Tudor Crawshay, Mrs. Morgan Lindsay, Mrs. Blandy Jenkens, Mrs. Franklen Evans, Mrs. Insole (Ely Court), Mrs. Cubitt, Mrs. Knight (Tregroes), Mrs. Davis, Mrs. R. Forrest. Robert's band played an excellent selection of dance music, with a spirit which gave general satisfaction. The decorations were mainly floral, and consisted of a profuse display of all the yellow and white flowers in season, hanging baskets, and a splendid variety of drooping palms. A great many of the ladies' dresses were yellow and white to harmonise with the general tone of the decorations, and they contrasted well with the gay scarlet of the military uniforms. Mrs. Mackintosh looked well in black net and turquoise-blue, with diamond and turquoise ornaments; Lady Morgan, white and gold brocade; Mrs. Blandy Jenkins, black satin; Mrs. Morgan Lindsay, white and gold brocade; Mrs. Franklen Evans, black satin and gold embroidered front; Mrs. Insole, white brocade and diamonds; Mrs. Forrest, a handsome white and yellow dress with diamonds, &c. About 200 guests were present. The ball was generally pronounced to have been one of the best ever given in the county.

Lady Miller of Glenlee gave her first dance, on the 19th ult., at her residence in Kensington Court. It was numerously attended, and dancing was kept up with great animation till past three o'clock. The ballroom was prettily decorated with flowers, the mantelpiece being covered with cut pink and white blossoms. A small sitting-out room was arranged opposite the ballroom, where ices and cooling beverages were served. The hostess wore black satin and lace, trimmed with yellow satin; her daughters were in costumes of pink and white, and carried small bouquets of white flowers. Among the very numerous guests were Lady Alston, who wore black, and her daughter, who was in pink. Lady Glover was in white; the Hon. Mrs. Bingham wore pink satin, with clusters of pink roses and beautiful diamonds.

The marriage of Mr. Robert Dell, of the Inner Temple, eldest son of the Rev. Robert Dell, of Hampstead, and eldest grandson of Mr. Edward Wells, J.P., High Steward of Wallingford, Berks, and formerly M.P. for Wallingford, with Miss Florence Annie Johnson, third daughter of Mr. Nicholas J. Johnson, late of Somer's Court, Lyonshall, Hereford, was solemnised recently in St. Anne's Church, South Lambeth-road. The officiating clergy were the Rev. Robert Dell, late Fellow of Corpus Christi College, Cambridge (father of the bridegroom), assisted by the Rev. Stewart D. Headlam (Warden of the Guild of St. Matthew), and the Rev. W. A. Morris (vicar of the parish). The bride, who was given away by the Rev. R. Hyett-Warner, vicar of Almeley, Hereford, was dressed in ivory-white China silk made in Empire style, with broad sash tied in front on the left side, and loose train gathered from the shoulders, and wore a tulle veil and wreath of orange blossoms; she carried a posy of white lilac, roses, orange blossom, and white heather (the gift of the bridegroom). The bride's travelling-dress was of soft blue green Liberty cloth, the yoke and sleeves being of yellow silk.

The wedding of Mr. C. A. Mathew, of Cape Town, to Miss Sweet, granddaughter of the late Mr. Paxon, of Dorking, took place on Saturday week at St. Marylebone Church. The bride was attended by her cousin, Miss Lowndes and Mr. C. Lowndes was best man. The service was choral, and there was a reception at 108, Harley-street.

The marriage of Miss Alice Mary Giles, youngest daughter of the late Mr. William Giles, of H.M.C., Victoria, sister of Mr. Ernest Giles, F.R.G.S., the well-known Australian explorer, and cousin of Mr. R. W. Giles, barrister-at-law, Nevern-square, Earl's-court, South Kensington, with Mr. Lionel William Stanton, of Glenelg, Adelaide, South Australia, Assistant Inspector-General of Schools, eldest son of the Rev. William Stanton, late of Kooringa, South Australia, took place on January 5. The ceremony was performed at 2.30 p.m., at Holy Trinity Church, Kew, Victoria, by the Rev. Canon Vance, D.D. The bride was given away by her brother, Mr. Ernest Giles, and was attired in white corded silk, the long square train being edged with seed pearls; small coronet of orange blossom, and long tulle veil secured with a pearl and diamond pin. The five bridesmaids, nieces of the bride, were dressed alike in French muslin in a pretty design of pink dog roses on a cream spotted ground; cream hats, trimmed with chiffon and caught up with clusters of dog roses. Each carried a basket of pale pink roses and maidenhair fern. Mr. Eustace J. Gill acted as best man. At the conclusion of the ceremony, the guests, who numbered about forty, adjourned to Hillsley, Packington-road, Kew, the residence of Mrs. Gill, the bride's sister, where a reception was held. Later in the afternoon Mr. and Mrs. Stanton departed for Gracedale House, Gracedale, where the honeymoon was spent. The travelling gown was of grey tweed; hat and parasol to match.

The marriage of Mr. Arthur White with Miss Beauchamp, daughter of Mr. W. B. Beauchamp, of Norton Hall, Midsomer Norton, was solemnised recently at the Church of St. John Baptist, Midsomer Norton. The ceremony was performed by the Rev. W. Morrison, the vicar, assisted by the Rev. J. A. Lloyd, vicar of Mere, Wilts. The bride, who was led to the altar by her father, who subsequently gave her away, wore a travelling costume composed of pearl-grey foulé, handsomely trimmed with white China silk, rich passementerie and ribbon, and wore a velvet picture hat, with pearl ombré ribbon and ostrich plumes, and carried a bouquet of white exotics. There were four bridesmaids, two of whom were attired in grey vicuna cloth trimmed with velvet, white China silk and Chantilly lace, and wore hats composed of white crêpe de Chine and black ostrich plumes on a jet foundation; their posies were composed of lilies of the valley and maidenhair fern. The two sisters of the bride wore pale heliotrope crêpon silk and velvet gowns, with hats *en suite*. Subsequently the newly-wedded couple left for Bath and London, *en route* for Paris, where the honeymoon will be spent.

On the 20th ult., at the parish church of Goodnestone, was celebrated the marriage of Mr. Albert Leslie Wright, eldest son of the late Rev. Henry Wright, of Avenue House, Hampstead, with Margaretta Agnes, eldest daughter of the late Mr. J. Bridges Plumptre and Mrs. Plumptre, of Goodnestone Farm. The bride, who was given away by her eldest brother, Mr. H. Fitzwalter Plumptre, was attired in a dress of rich white corded silk, tastefully trimmed with Honiton lace; she wore a veil of the same lace, and carried a bouquet of choice white flowers. Her only ornament was a brooch set in diamonds, the gift of the bridegroom. She was attended by eight bridesmaids, wearing costumes of white crêpon, trimmed with pale pink ribbons, the Swiss bodices being ornamented with lace; and hats of white chip trimmed with apple blossom and white chiffon; and they carried bouquets of the same flowers, mixed with white roses and foliage. The bridegroom presented each with a gold "92" brooch, set with pearls. Mr. Arthur Fitzherbert Wright, cousin of the bridegroom, attended as best man. The ceremony was performed by the Rev. John Bridges Plumptre, of Danbury, Essex, assisted by the Rev. H. W. Plumptre, vicar of Eastwood, Notts, and the Rev. Marcus Osmaston, vicar of Goodnestone. A reception was afterwards held at Goodnestone Park by the bride's mother, and later in the afternoon the newly-wedded couple left for Killarney, where the honeymoon will be spent. The bride travelled in a navy blue serge costume trimmed with salmon coloured cloth and black braiding, and hat of blue straw ornamented with velvet and wallflowers.

CHIT CHAT.

It is now admitted in well-informed naval circles (says the London corespondent of the *Liverpool Courier*) that it is exceedingly improbable that the Duke of York will be permitted to pursue his naval career.

It takes three weeks to elect a new Parliament. The legal period from the issue of the writ to the last possible day of polling is nineteen days. Sundays are not counted, and the period is really seventeen days without Sundays. Supposing the writs were received on the first day of the month, the fourth would be the first possible day for nominations in boroughs. The fifth is the last day for nominations, and the first for polling. Sunday coming between the tenth would be the last possible day for polling. In other words, the boroughs may begin polling five days after receiving the writ, and must be finished polling on the tenth day. In counties or district boroughs the fifth is the first possible nomination day and the eleventh the last. The ninth is the first possible polling day and the nineteenth the last, two Sundays intervening. The actual election occupying three weeks, it will be five weeks before the House comes together to swear itself and take its seat. The last Parliament was dissolved on June 25, and the present House met on August 5.

A document of astonishing interest has come to light in the Oriental department of the British Museum. It is a small clay tablet about 3in. by 4in. square, and containing about ninety-eight lines of very fine cuneiform writing. It is made of Nile mud, and bears upon it the marriage proposal of a Pharaoh for the hand of the daughter of the King of Babylon. It is evidently the duplicate copy of a letter written about B.C. 1530.

The number of persons in Great Britain who approve of cremation seems to be steadily increasing. From the report of the Cremation Society of England for 1891, it appears that in 1885, the first year the crematorium at Woking was used, only eight bodies were sent there; in 1886 the number was ten; in 1887, thirteen; in 1888, twenty-eight; in 1889, forty-six; 1890, fifty-four; and during the past year, ninety-nine. Crematoria are being built in various parts of the country.

Sir Evelyn Baring will, it is believed, take the title of Lord Cromer.

The committee formed in connection with the proposed memorial to the late Mr. W. H. Smith will probably be asked to reconsider their decision to devote a portion of the fund to the purchase of a bust for the library of the House of Commons. As the ostensible object of the movement was to perpetuate the memory of the late leader of the House by the

embellishment of St. Margaret's church, certain of the subscribers think that the best method of applying the surplus would be to arrange for some mural device with an appropriate inscription to be placed in the church near the stained-glass window. This suggestion is favourably entertained by several members of the committee, and its adoption is not unlikely.

For forty years the Charity Commissioners have been in existence, yet they are always discovering new endowments, some of which were in danger of being forgotten altogether and their proceeds applied to private uses. Inquiry in fifteen parishes last year resulted in the rescue of eighteen charities. It was discovered that charity moneys had been lent on personal security or invested on unsound mortgages, or in the case of land passed into private enjoyment, or gradually becoming forgotten, or more flagrantly concealed.

In the Mint a new counting machine for "telling" bronze coin has been erected in the bronze store. This machine has four distinct sets of counting aparatus, each of which can be worked independently of the others, and when all four are in full work upwards of 3,000 pence can be counted per minute. The coin to be told is raised to the level of two tables placed on a platform by a lift worked by an electric motor, which also drives the counting machines. A pair of these machine is fed from each of the two tables, the coins passing from the table down an inclined iron plate forming a flat hopper, from which they issue in single file through a channel of appropriate width. They are then gripped by a pair of india-rubber driving wheels, which force the coins past the rim of a thin disc provided with recesses in its circumference to fit the circular edges of the coins. As the disc is thus made to revolve, the coins are pushed forward, falling into a bag placed to receive them, and continue to advance until the counting wheel is automatically stopped and the bag containing the coins is removed.

Mr. Fremantle's report on the work of the Mint during the past year discloses the cosmopolitan character of that institution as well as of our Empire. In addition to the ordinary coins well known in the United Kingdom, the Mint also produces silver and bronze pieces in cents for Canada, piastres and half-piastres for Cyprus, cent pieces for Hong Kong, nickel pence and farthings for Jamaica, and cent pieces for the Straits Settlements. It may also be interesting to note that special silver fourpences, twopences, and pence are still coined for Maundy purposes. The total number of good pieces struck was 87,686,317, as against 70,894,045 in 1890, and was by far the largest ever executed in one year. Their value was £3,325,302 9s. 4½d.

There is a custom in the marriages of the Royal Family which is not generally known. Each of our Princes on his marriage adopts a *fac-simile* of his bride's wedding ring, and he wears it on the fourth finger on the left hand—the marriage finger. Thus the Duke of Connaught wore a plain gold hoop, with the name "Marguerite" engraved on the inner side: his Duchess's marriage ring being exactly similar, with the name "Arthur" on the inside.

The rector of Croyland, the Rev. T. H. Le Bœufe, makes an earnest appeal for funds to restore the historic Abbey of Croyland, the destruction of which is considered inevitable unless about £2,000 in addition to that already subscribed is forthcoming. The entire roof is described as rotten and dangerous, while a portion of the structure requires under-pinning.

The Bishop of Southwark (the Right Rev. Dr. Yeatman) has resigned the vicarage of St. Bartholomew's, Sydenham, in order that he may be able to give his whole time to the suffragan work. The house at Tooting belonging to the office having been let for a term of years, his Lordship has taken Dartmouth House, Blackheath, which is accessible to most parts of the diocese. The house is an old-fashioned one—rather too large, as the Bishop thinks—and has an exceedingly pleasant garden, to which the South London clergy have been invited to take their poor on summer afternoons.

It has finally been decided to complete the restoration of the parish church at Bunbury, at an estimated cost of £7,000. Around St. Boniface's, Bunbury, lie interred generations of warriors. Here lie the remains of Sir Hugh de Calveley, the Cheshire hero, who fought in the "Battle of the Thirty," 1351, and whose magnificent tomb still adjoins the chancel; Sir Ralph Egerton, the King's standard bearer, who figured so conspicuously at the "Battle of the Spurs," at the Battle of Tournay, where he captured the French standard, and at Flodden Field; and also Admiral Sir George de Beeston, who, at 86 years of age, went on board his ship and fought the Spanish Armada right up the English Channel, and dying in his 102nd year, was buried at Bunbury in 1601.

MEMORIAL WINDOWS.—Messrs. Mayer and Co., of Munich, and 149, New Bond-street, London, solicit a visit to their showrooms, where they have always on view stained-glass windows and other objects of ecclesiastical art, executed for almost any part of the kingdom. Messrs. Mayer and Co., will have great pleasure in submitting designs and estimates for any window in contemplation free of all charge.

In place of the old letter-boxes at various post offices, where the public are invited to drop their missives into separate compartments for town and country delivery, the Postmaster-General has decided that as soon as practicable a single letter-boxes shall be substituted. The first change in this direction has taken place at the Lobby post-office in the House of Commons.

There was a mysterious singer recently among the nuns of the Church of Saint Anna in Via Merulana, Rome. The beauty of her voice attracted a large number of persons to the services, and on one occasion her style was so captivating, and the enthusiasm so great, that the congregation, forgetting the edifice, gave vent to their applause. It now transpires that the singer who seemed so mysterious to the public was no other than the celebrated soprano, Bianca Donadio, who has left the stage for the Roman Catholic Church, and has taken the veil.

The great demand for platinum for electric apparatus has caused an extraordinary advance in the price of the metal, which has doubled in value in the last three years, and is now worth three-fourths as much as gold. For certain scientific instruments this metal is indispensable. It is found only in small quantities in a few localities—as platinum ore in Peru, Colombia, and Brazil, and in small steel-grey grains in California, Ceregon, Borneo, and the Ural Mountains. The principal source of supply is the Urals. The total yearly production has never exceeded four tons, and at present is not more than three tons.

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"IT FEARS NEITHER ARMY NOR NAVY."

"Those things used to be called the wooden walls of England."

The scene was the Naval Exhibition at Chelsea, in the summer of 1891. The speaker was a young man, and his auditor one of those lithe bright-haired girls one so often sees in this island.

"And aren't they the wooden walls of England now?" she said, as a child might ask when Noah might be expected in Liverpool with his ark.

"Not exactly," replied her escort, tenderly; "they are rather out of style. Come; I'll show what sort of walls we have now," and he led her off in the direction of the beautiful models of the great steel ships of war.

The young fellow was right in assuming that this country had a big and powerful navy, but the chances of war decrease with the preparations made to meet it. Besides, the interests that would be put to hazard grow constantly larger, and nations avoid fighting as long as possible.

This is a hopeful consideration, and if England had nothing to be afraid of beyond the danger of being attacked from abroad we might sleep in peace. But there is an enemy against which neither army nor navy is of any avail. It defies the gunboats in the Channel and the redcoats on the shore, and kills more people than are ever likely to fall in battle.

If we could stop the ravages of this foe we should soon be able to surprise our distant colonies with the arrival among them of a splendid class of our surplus population.

We allude, of course, to disease. Not to epidemics of cholera or influenza, but to diseases which are at work year in and year out, in every season, carrying off rich and poor alike. Unquestionably the worst of these is the one that attacks the digestive system, the one from which springs the majority of ailments which go under various names, as, for example, rheumatism, gout, bronchitis, consumption, the several fevers, and others which were formerly, erroneously, supposed to have distinct characters, and to require distinct treatment.

Now, however, the best medical authorities recognise these ailments as symptoms and outgrowths of indigestion and dyspepsia, and treat them accordingly. In illustration of what can be done, we cite a single case. A man named Edward Kelly, who resides at 27, St. Vincent-street, London-road, Liverpool, having previously had perfect health, experienced a dull pain in the side, a bad taste in the mouth, furred tongue, loss of appetite, discoloured skin, unnatural languor and fatigue, and what he describes as a "sinking feeling," as though the supporting supp power were exhausted beneath him.

This was in 1887, and he bore it without obtaining relief from the usual medical treatment until April, when one day, when he was working in a bonded warehouse, he says, "a dreadful pain struck me in the back, and I had great trouble in getting through my work. Getting worse," he continues, "I went to a doctor, who said it was inflammation of the kidneys. He gave me medicine and attended me off and on for six months, but with no beneficial result. He said he could not understand how I could keep on with my work. Still, I did struggle on, though the disease was wearing me out. From a strong, able man, I became thin and weak, and was afraid I should have to give up my work. Last July, 1890, a Custom House officer recommended me to try an advertised preparation, entitled Mother Seigel's Syrup. I did so, and before I had finished the first bottle the pain left my back, and I began to digest my food and gain strength. By continuing to use this remedy, *I was soon as well as ever in my life.* My master, seeing what the Syrup had done for me, also took it for indigestion, with so much benefit that now he always keeps it by him. *I have no interest whatever in testifying thus, and only speak of the medicine as I found it.*

Mr. Kelly evidently had a narrow escape from Bright's disease, a malady very common among all classes in England, and one of the surest and most direct products of torpid liver, itself a symptom of indigestion and dyspepsia. We mention this case not to put money in anybody's pocket, but for the sake of the sufferers who need help—no matter what it comes from.

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MAPLE and CO.—DINING-ROOM FURNITURE. Englishmen are justly proud of their hospitality, and the dining-room is thus one of the most important features in an English house. Pollard Oak continues the wood de luxe, and Messrs. Maple and Co. are now exhibiting some remarkably fine specimens of Sideboards and Mantelpieces with Overmantels.

MAPLE and CO. enjoy a world-wide celebrity for comfortable and substantially-made dining-room chairs, as well as for luxuriantly soft and really easy chairs, club chairs, lounges, and settees of their own manufacture. Customers when in Tottenham-court-road can pass from the showrooms to the factory and see the various processes of upholstering.

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MAPLE and CO.'S Rush-seated Furniture is of superior character, and largely sold for dining-room, morning-room, or smoking-room use. A large assortment of chairs, corner and elbow chairs, and settees, some of Jacobean design with very handsome carvings, will always be found on show.

DINING-ROOM

FURNITURE

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MAPLE and CO. recommend the Amesbury Suite as an excellent set at a moderate price. This comprises six chairs, two easy chairs, and handsome couch with spindle rail, and is well upholstered in strong leather. There is also a handsomely carved sideboard, with unique arrangement of drawers and cupboards, recess, and cellaret, and extending dining table in oak, walnut, or mahogany, for £20 12s. 6d.

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